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A Hindu Monthly Review.

EDITED BY

S. C. MUKHOPADHAYA, M. A.

VOLUME IV.

(September, 1895 to August, 1896.)

Calcutta:

PUBLISHED BY THE PROPRIETOR,

68/2, SHIKDAR BAGAN STREET.

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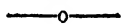
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LIGHT OF THE EAST.

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ST. * तत्त्वमसि । *

Chhandogya-Upanishad.

RC

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—Carlyle.

THE LIGHT OF THE EAST.

Vol. IV.] SEPTEMBER, 1895. [No. 1.

KEYNOTES

WITH much satisfaction we notice the increasing success of the Light of the East which, like the waxing moon, is growing in influence and popularity every year. Hardly three years have passed since it first saw the light, and within this short period it has won golden opinion of the press and the public both in India as well as in foreign countries. As the only Hindu magazine treating of the various phases of Hindu Orthodoxy, the Light of the East should be dear to every true son of the soil. We ardently hope that those gentlemen who have hitherto extended their sympathy to our movement will, in future, continue to help us and try their utmost to widen the sphere of usefulness of this journal by pushing on its circulation.

In scientific circles much interest is said to have been produced by

the singular evidence furnished to the Society of Hypnology and Psychology by an expert (M Gorfichze) in proof of the theory that illness can be produced by suggestion. A little girl of eleven was in the habit of accompanying her cousin, a country doctor, in his professional visits, and she thus acquired certain medical ideas, of which knowledge she was very proud. She fell ill. One day, during her convalescence, the doctor, unthinkingly, smilingly said, "Oh! Good Heavens, she is paralysed!" and at once the child displayed all the symptoms of paralysis. And she remained in that condition at the will of the author of the suggestion. He next asked her. "Are you not becoming consumptive?" and the poor girl began immediately to suffer from the distressing coughing and blood-spitting of a phthisical subject. One after the other she endured different stages of various diseases,

always at the spoken suggestion of her tormentor, but the most curious of her experiences was when one of her school fellows received a paper pellet in the eye. From pure sympathy she rubbed her own eye, and to such an extent that she suffered intense pain for a whole year. The only satisfactory thing about these cruel scientific experiments was that, as by a word, she was afflicted with the ailments of humanity, so by the simple word she was made whole. Her cure was brought about by suggestion, and she at once recovered her normal health when told that she was now quite well.

London Mail.

* *

At the present time all the rites and ceremonies of Hinduism are guided by the injunctions of the Tantras and yet there is a deep-rooted belief in the mind of educated men that the greater part of the Tantras deal with black magic, mesmerism and kindred subject, and that the moral tone of the Tantras is extremely low. Such a notion is due to a clear misunderstanding of the intention of the authors of the Tantras. We should bear in mind that the Tántric works are intended for the Kali age when the spiritual intuition of the vast majority of mankind is inadequate to grasp the inner meaning of the sublime truths which lie hidden beneath the exoteric garb of the Upanishads. Of course, the Tantras are of no use to one who can appreciate and admire the high spirituality of the Vedánta. To the vast majority of mankind the profound truths of the Vedánta are likely to appear unintelligible and consequently *dry*. They will naturally turn away from a religion in which the total suppression of the human mind is the first requi-

site. And what would be the consequences? The majority of mankind will be devoid of the spiritual emotion,—a characteristic of the human mind which is essentially necessary for the spiritual evolution of the race. The authors of the Tantras understood human nature too well. They thought that religion with a mixture of the pleasure of the senses is better than the complete absence of religion. A man without a spark of the spiritual sentiment is a monster and the murderer of his own self. A trace of the religious sentiment springing side by side with the pleasures of the senses is far better than to have no such sentiment at all. With this view the Tantras were framed and who will deny that this view is not a wise one?

* *

Mankind, according to the Shástras, fall into three divisions viz., Sátwic, Rájasic, and Támasic. The first class is naturally possessed of the highest and purest moral qualities; in the second class activity and restlessness predominate; and in the third class the darker passions of the human mind have their full play. The Tántric method of worship is suited to the Támasic persons as well as to those in whom there is a mixture of the Rájasic and Támasic qualities. We have not the slightest doubt that the sublime idealism of the Vedánta will find no place in the heart of these people; but, on the other hand, the semi-sensual and semi-religious rites of the Tantras will have much attraction for them. One prescription can not cure every disease to which mankind is subject and one kind of religion is not suited to men of opposite tastes and temperament. To the infinite glory of Hinduism it may be said that there are as

many methods of worship as there are worshippers.

* *

As a mere physical being, man is inferior to animal life. The eagle's sight pierces farther than his; the elephant far exceeds him in strength, the deer outruns him in swiftness; etc. It is only as a spiritual being that he surpasses all other forms of life. It is the spiritual thought-force that enables him to produce a telescope that outrivals the eye of the eagle, and the steam or electric motor, to exert more strength than the strongest animals, and outrun the deer in swiftness. It is because man has constructive ability that he is superior. When he points to the destructive habits of animals as an excuse for his own, he is placing himself on a level with the animals, and rejects his superiority, for as long as he lives on the destructive-animal plane his mere physical capabilities will be inferior to theirs.

* *

Spirits are every thought and influence of the being; hence, to control evil spirits is to control all manner of evil thoughts. To allow the latter to dominate is to be controlled by evil spirits. There can be no other way whereby evil spirits can reach and influence mortals than through the mind; and all mankind, irrespective of race, creed or condition, are controlled by evil spirits if they do not control their bad thoughts.—L. A. M.

* *

The attempt of the Buddhists headed by Mr. Dharmapála to take possession of the Gaya temple has at last proved abortive. The High Court has reversed the decision of the lower courts on the ground that the Mohunt is the only lawful owner

of the temple. This is a heavy blow to the hopes of Mr. Dharmapála and his party who, it appears, were very sanguine as to the success of their case. The decision of the High Court has given much satisfaction to the orthodox portion of the Hindu community who view with much alarm the increasing influence of Buddhism in India. Compared with Vedānta, Buddhism is pre-eminently a moral system. The Hindus will naturally fail to appreciate a system whose metaphysical portion is full of confusion and which is at most an elaborate code of morals.

* *

In many respects never equaled in mysterious developments while under the influence of hypnotism is this remarkable medium.

What it is, or how to explain it all, we do not pretend to say at all. We only record a few wonderful manifestations of her occult power and leave it to a world to fully decide by what power it is accomplished.

The lady can readily read with her eyes tightly blinded and sitting in midnight darkness, the book being in an adjoining room or miles off. It matters not whether the book be in English, German, French, Greek, Hebrew, Chinese, or what not, and yet she knows not a word of any language but English. Her pronunciation and accent are perfect, and the finest points of inflection of the especial language are observed to the nicest degree that would charm the native of the country whose language she interprets.

She writes any or all of these languages while in the hypnotized condition, and even imitates to perfection the signature of the entire chirography of any one when requested by the spectator, with

such perfection as to fool the writer she imitates.

She is not a musician, knowing not a note or a single principle of that art, but on order, when in the mediumistic condition, handles any instrument with the perfect precision of a master, and can sing beautifully, but usually has no voice for vocal music, not being able to utter a single note of the simplest ballad, and cannot tell one air from another, however common.

In mathematics she has no education except the lowest branches, yet she solves the most difficult problems in geometry, trigonometry, etc., with not the slightest hesitation, far quicker than the most brilliant master in this science, and with no apparent effort. With a pencil, pen, or brush she sketches or paints beautifully, portraits, flowers, landscapes, or what not, on request, as quickly as hand can move over paper, with a faithfulness that astounds every one, and all the time may be blinded by the thickest, blackest handkerchiefs, and in a dark room. She can describe persons perfectly she has never seen, or draw their portraits as well as if acquainted with them. Landscapes, water views, towns or cities, paintings of persons she never has seen are delineated to perfection by her when hypnotized.

She opens the most difficult safe combinations without a single mis-movement, as quickly as if she had operated it a life-time, and with her eyes perfectly closed or blinded.

Telegraphy, stenography, or phonetics are to her nothing, although originally she knew not an iota of either. She reads sealed letters in any language, as well in the dark as in the light, providing the person influencing her has a knowledge of that language and has a knowledge of the contents of the sealed writings. When ordered to do so she can listen to a lecture, sermon

or address on any subject, no matter how profound, and filled with statistical tables and figures, and will repeat it verbatim an hour or a year thereafter if required to do so any time. How can one account for it all?

The Light of Truth.

A little Buddhist pamphlet "The Dying Rahat's Sermon" translated from the Pali by C. Samere-singha Esq is lying before us. The author says in the preface that it is a standard work especially valuable as giving the reader a comprehensive view of the teaching of our Lord, Gautama. We must confess that the mystery which enshrouds Buddhism passes our understanding. So many phases of Buddhism are presented to us by different expounders that the attempt is almost hopeless to arrive at the truth. For example there is the Northern and the Southern Schools of Buddhism; there is also the Burmese, the Chinese, the Japanese, and Theosophical Buddhism. Now to know unerringly which of these represents the true doctrine of the Master is not an easy thing. In India, among the Hindus, Buddhism and Nihilism are considered as synonymous terms. It is the popular belief in India that in place of the Brahman of the Vedānta, Buddha has placed an eternal zero. If the above belief be erroneous, whence this error? The true solution of the above question requires the labour of a life-long research and scholarship to which only a few people are capable.

The Philosophical journal records the case of one Mr. Francis Schlader of Albuquerque, Mexican Territory, who in his healing gifts almost equals Christ. The following extract

will place the case more vividly before the reader :

Looking like an animated picture of Christ; credited with performing acts on a par with the miracles of the Son of God, Francis Schlader, who claims to have been, until two years ago, a shoemaker in Denver, has set wild the Mexicans of the Territory just to the south of this city. They are hailing him as a special disciple, sent from Heaven direct to them to give sight to the sightless, hearing to the deaf, and to relieve them of what diseases the flesh is heir to. To-day he is followed about by hundreds of Mexicans and Indians who pray of him that he touch their wounds and cure them of their ailments.

Representatives of the Mexican families are imploring him to enter their wagons, take their horses and go with them to their homes to care those who afflicted there. The man goes, he says, whither his master directs, and for the services he performs he will take nothing. At Peralta, Jesus Ma Volasquez, who is said to have been totally blind for three years, sees since he touched this man's hands. Juliana Sodillo, who has not moved her arms for 16 years, was working in the fields yesterday. Scores of similar stories are told. At Sedillo, where Schlader stayed during eight days, a watch was put upon him day and night, and it is asserted that he ate no food and drank but a few swallows of water.

* *

We may now note some illustrations of the power of concentrated thought or suggestion upon bodily conditions. Mental causation is abundantly proved by the well-known effects of fear, anger, envy, anxiety, and the other passions and emotions upon the physical organism. Acute fear will paralyze the nerve-centres, and sometimes turn

the hair white in a single night. A mother's milk can be poisoned by a fit of anger. An eminent writer, Dr. Tuke, enumerates as among the direct products of fear, insanity, idiocy, paralysis of various muscles and organs, profuse perspiration, cholera, jaundice, sudden decay of teeth, fatal anæmia, skin diseases, erysipelas, and eczema. Passion, sinful thought, avarice, envy, jealousy, selfishness, all press for external bodily expression. Even false philosophies and false concepts of the Deity make their unwholesome influence felt in every bodily tissue. By infallible law mental states are mirrored upon the body; but because the process is gradual and complex, we fail to observe the connection. Mind translates itself into flesh and blood.

What must be the physical result upon humanity of thousands of years of chronic fearing, sinning, selfishness, anxiety, and unnumbered other morbid conditions? These are all the time pulling down the cells and tissues which only divine, harmonious thought can build up. It is surprising that no one is perfectly healthy? Because of it being common, abnormality is rated as normal.

* *

OPINIONS OF THE PRESS :

The Light of the East is doing a grand work in India.

THE WORLD'S ADVANCE-THOUGHT,
U. S. A. Aug. 1895.

The Journal is conducted by S. C. Mukopádháya, M. A. and gives excellent reading.

THEOSOPHIST,
November 1893.

* * * The other articles are up to the standard maintained by the able editor.

BANNER OF LIGHT,
U. S. A. Dec. 8, 1894.

The Light of the East is a genuine exponent of Hindu wisdom. * * * We greatly admire its straightforwardness.

THE MYSTICAL WORLD,
London, December, 1894.

The Light of the East for September comes to us from Calcutta * * * with much oriental wisdom.

THE BUDDHIST RAY,
U. S. A. December, 1893.

* * * Its opening article, "The Signs of the Times," is an able exposition of the service East Indian thought can at this epoch render to Europe.....It may indeed be a light streaming through its own land and reaching far to the west.....*Path*, Newyork, America.

* * * Very ably edited and is well worth perusal. The article on the Signs of the Times is particularly good, and one on the 'Bhagabat Gita' bears marks of being written by one duly fitted for the task he has undertaken.....*Pauses*, Bombay.

* * * It is prettily got up and the matter is of great interest especially for students of Metaphysics and Yoga of India—*Lucifer*, London.

* * * The Articles...are written with much ability and knowledge of details.....The journal seems to be conducted with zeal and care and gives promise of future usefulness—*Indian Mirror*.

* * * The Magazine contains very ably written articles; the Vedantic philosophy has been very learnedly commented upon.....We are much pleased on the whole with the magazine which treats of the Hindu Philosophical questions in a scholarly and convincing way, and points out the pitfalls into which the learned Dutts and erudite Opperts have fallen*Sanmargabodhini*, Madras.

* * * The chief object of the magazine, its spirit, and its methods are explained in the introductory

article headed, "The Signs of the Times" which shows *considerable erudition* and which puts in an able plea for the wisdom of the East. * * We wish to write with the utmost reverence of our ancient sages and their writings and we believe that those Hindus who like Mr. Mukopadhiaya initiate their countrymen into the mysteries of the conceptions and doctrines of our sages are doing valuable national service. *Hindu*, Madras, September, 1892.

* * * Some of the articles of the "Light of the East" are *very ably written* and shews a *good deal of study of esoteric literature*. * * We would advise our readers to send for a copy of the magazine. *Hope*.

* * * Fully answers to the character claimed for it. * * Much that looks absurd in our ancient philosophies is found highly valuable when examined with intelligent appreciation, and several articles in the first number give promise of doing this in future. *The Murchatta*, Poona.

* * * A very interesting magazine. * * We hope it will receive the support of the Hindu public. *Anurita Bazar Patrika*.

* * * We are, in bare justice to the conductors of this really high-class magazine, bound to say, that it contains a great deal of reading matter which is extremely thoughtful and couched in a style which does immense credit to the head and heart alike of its learned editor.—"*Indian Messenger*."

* * * In this inquisitive age of ours when humanity is seeking to know the great unknown behind the mystic Veil which baffled hitherto all attempts directed to pierce it there will always be found minds willing to lay upon themselves a burden which the ordinary man, troubled with the cares, the frets and worries of the work-a-day world, where the pilgrim is not allowed to

sojourn over long, declines to take upon himself. The journal gives marks of *great ability* in the field

which it occupies and we have no doubt will secure a select circle of patrons. *Law Times*, Madras.

ANCIENT SANKHYA SYSTEM.

BY the word Sankhya is meant the *Science of the Spirit*. Sankara in his Bhāṣya on the Gītā defines Sāṅkhya as परमार्थवस्तुविवेकः, i. e., the proper discrimination between the Ego and the non-Ego. Some hold that by the word Sāṅkhya is meant a numerical system, —a system by which the universe and its parts are capable of mathematical representation. The Sāṅkhyas have divided the whole phenomena of the universe into twenty-five categories; hence it is sometimes called a numerical system. But it has no connection whatever with the system of Pythagoras or his mystic numerals. Even granting that a mystical numerical system exists among the adepts, its knowledge would be of no practical value to us in as much as no mere theory devoid of the practical realization of the Spirit can free us from the influence of *Prakṛiti*.

The Sāṅkhya philosophy is said to have emanated from Kapila and as such it is of a more ancient date than even the Vedānta Sūtras of Byās Deva. The author of the Bhāṅgabat Gītā regards Sāṅkhya as equivalent to the Guān Yoga (ज्ञानयोग) itself and traces it back to the time of the Vedas (Ch. IV. 3). In the Bhāṅgabat, Part III. Chapter 21, it is distinctly mentioned that Maharshi Kardama, the father of Kapila, flourished in the *Satya Yuga*. This shows that the Sāṅkhya System is prior not only to the Rāmāyana and

the Mahābhārata but also to most of the Upanishads. The opinions which give the date of Kapila as 1,000 B. C. or 800 B. C. do not appear to us valid. All the systems of Hindu philosophy discuss about the conclusions of the Sāṅkhya System showing that it was well established in their day.

Thus far as to the antiquity of the Sāṅkhya System. The following works treating of the Sāṅkhya Philosophy are now extant: Tattwa Samasya, Sāṅkhya Karika, Sāṅkhya Pravachana, and Sāṅkhya Sāra.

The Sāṅkhya System distinctly teaches that emancipation can only be attained by a thorough knowledge of Prakṛiti (nature). When the nature of Prakṛiti is clearly understood and the distinction between Self and Nature is fully realised, emancipation ensues and the soul attains its native purity. Thorough knowledge of Prakṛiti and its manifestations and affections must be intuitively studied so as to clearly understand the nature of the consciousness which reveals itself as "I am" in every sentient being. Only by such knowledge can all the miseries to which every sentient being is subject be abolished. Knowledge dispels ignorance and with it vanishes the train of evils which incessantly preys upon the human body and mind. This is the object of the Sāṅkhya Philosophy.

According to European scientists there were formerly sixty-five elements; afterwards the number of

element arose to sixty-nine; and at present there are more than seventy elements. Some of the elements have afterwards turned to be compounds and who knows that future scientific investigation will not be able to split up the remaining elements into their component parts?

The chemistry of the Sāukhya Philosophy is based upon altogether different lines. The division of matter into five elements is psychological and is intended to suit the purposes of investigation into the mysteries of the human mind. The elements correspond to the five senses. They are as follow: (1)

Sabdatanmātra (शब्दतन्मात्र), *Sparsatanmātra* (स्पर्शतन्मात्र), *Rupatanmātra* (रूपतन्मात्र), *Rasatanmātra* (रसतन्मात्र), and *Gandhatanmātra* (गन्धतन्मात्र). The word *tanmātra* (तन्मात्र) means *only that and no more*. For example, *Sabdatanmātra* means, *sound only* and nothing else. To explain this more clearly: According to the Sāukhya system matter is the combination in various quantities of the five attributes mentioned above. Not only this but the different degrees of each of the five attributes are due to such combination. *Sound*, as we hear it, has for example various stages or degrees. The musical instrument called Harmonium emits forth various kinds or degrees of sounds. Now all these different kinds of sounds are due to the combination of the five *tanmātras* in various proportions. What is *Sabdatanmātra* is that which forms the basis of these various classes of sounds, or in other words *the lowest degree in which sound can exist as sound*. Properly speaking *Sabdatanmātra* (शब्दतन्मात्र) is imperceptible to the ordinary human ear. Only the Yogi with his developed organ of hearing can

perceive it. The element *Sabda* (शब्दतन्मात्र) is, therefore, sound only devoid of its mixture with the other four elements. The element *Sparsa* (स्पर्शतन्मात्र) is touch only devoid of its mixture with the remaining four elements; and so forth.

These elements, *Sabdatanmātra* &c., are elements in the true sense of the word. You cannot split up pure sound into its component parts. For pure sound if divided and subdivided in imagination will leave behind it nothing else but sound. Similar will be the case with all the remaining four elements. Unless your finite consciousness vanishes, these elements, which when combined appeal to your five senses, will remain as realities in the relative world. From these rudimentary elements in combination with each other in various proportions spring the five compounds, Earth, Water, Light, Air, and Ether. It should be noted that the above five *Panchabhūtas* are compounds and not elements as is generally supposed. The great Śāṅkarāchārya gives the following proportions in which the rudimentary elements *tanmātras* mix with each other to form the *Pancha mahābhūtas*. Says the *Tatwabibeka Panchadasi*:

द्विधा विधाय चैकेकं चतुर्धा प्रथमं पुनः ।

सो खेतर द्वितोयांशेर्द्वौ जनात् पञ्च पञ्चते ॥

Half of each element mixed with one-eighth of each of the remaining four elements form one compound substance known as Earth, Water, Light, Air, or Ether. For instance, one-half of *Sabdatanmātra* (शब्दतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Ether or Akās. One-half of *Sparsatanmātra* (स्पर्शतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Air. One-

half of *Rupatanmātra* (रूपतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Light. One-half of *Rasatanmātra* (रसतन्मात्र) plus one-eighth of each of the four *tanmātras* form Water. One-half of *Gandhatanmātra* (गन्धतन्मात्र) plus one-eighth of each of the other four *tanmātras* form Earth.

In the above manner the *Pancha tanmātras* (पञ्च तन्मात्र) by their influence on one another produce what is called gross matter. According to *Kāpila* matter is nothing else but groups of attributes. In the *Shiva-Saṁhita* the five compound elements are defined as follow:—

स्रष्टेक गुणसाक्षात् द्विगुणोवायुर्व्यते ।

तथैव त्रिगुणं तेजो भवन्नर पञ्चतुर्गुणाः ॥

यद्दृश्यं रूपञ्च रसो गन्धस्तथैव च ।

एतत् पञ्च गुणा षष्ठौ कल्पकैः कल्पतेऽधुना ॥

Ether is equivalent to one attribute, viz., sound; air is composed of sound and touch; light is composed of sound, touch and color; water is composed of sound, touch, color and taste; and earth is composed of sound, touch, color, taste and smell. The *Sāṅkhyas* hold that if by any process the attribute, smell, be taken away from earth, or in other words, if the attribute becomes latent in earth, then the compound element earth will be reduced to water. Similar will be the case with the remaining four elements, if the respective attributes which predominate in each of them be made *latent*. If *taste* (रसः) be taken away from water, it will be reduced to Air; if *touch* be taken away from Air, it will be reduced to Ether; if sound be taken away from Ether, it will completely vanish; and so forth.

We have stated just now that the

material universe according to the *Sāṅkhyas* is composed of attributes only. These attributes have two conditions, viz., manifested and latent. The *latent* condition of an attribute is that in which it does not distinctly affect consciousness. For instance, the *latent* condition of sound is that in which sound can not affect consciousness as sound. On the contrary, in its manifested condition, *sound* affects our consciousness as such.

Out of the twenty-five categories of the *Sāṅkhya* system we have just now got only ten, viz., the five simple elements, *Sabdatanmātra*, *Sparsatanmātra*, *Rupatanmātra*, *Rasatanmātra*, and *Gandhatanmātra*, and the five compound elements known as Earth (क्षिति), water (अप), Light (तेज), Air (वायु), and Ether (व्योम). Not only the external universe but also our physical body is composed of the above ten elements (तत्त्व).

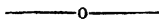
Though the compound elements are formed out of the combination of the simple *tanmātras*, yet in each of them only one of the five simple elements predominates. In Ether (आकाश), for example, sound (शब्दतन्मात्र) predominates; in Air, touch (स्पर्शतन्मात्र); in Light, color (रूपतन्मात्र); in Water, taste (रसतन्मात्र); and in Earth, smell (गन्धतन्मात्र).

Ether appeals to the organ of hearing only; air to the organs of hearing and touch; light, to the organs of hearing, touch, and sight; water, to the organs of hearing, touch, sight, and taste; and earth to the organs of hearing, touch, sight, taste and smell.

It is very curious to note that there are as many elements as there are senses. We have five senses or organs of perception and corresponding to the five senses there are the five attributes which compose the material world. This shows that

there is some peculiar affinity between each attribute and the particular sense by which it is cognized.

The explanation of this mystical affinity will form the subject of our next paper.



OUR EXCHANGES.



SWAMI VIVEKANANDA.

TO the average American of twenty-five years ago the idea of a Hindoo monk traveling in this country as a teacher of the old Vedic religion would have seemed, if not presumptuous and ridiculous, at least in a startling degree unique. But as a nation we have been growing more and more cosmopolitan, hospitable, liberal, and enlightened, so that to-day we are rarely surprised at any new doctrine, and not only admit that there are good people outside the pale of Christendom, but that we may sometimes profit by hearing their own version of their beliefs.

As the Americans have broadened they have gained courage. As they have grown less suspicious of their neighbors they have become more generous. This was well illustrated in the Parliament of Religions held in Chicago during the World's Fair, where the subject of our present sketch first attracted attention by his eloquent and able presentation of Hindoo philosophy. Since that time he has made many friends in New York and elsewhere, and is now one of the most interesting figures in the constantly increasing circle of religious reformers.

There are many reasons why India should be the home of mysticism. It is a climate which invites repose rather than effort, and favors reflection and introspection rather than observation and analysis of nature's objective side. It is absolutely antipodal to America in this respect.

Here everything is in motion. With us all is life, energy, ambition. To an American the idea of rest is scarcely intelligible. To the Hindoo our impatience and eagerness for place and power seem almost like madness. Renunciation is probably the most unwelcome thought that is ever forced upon the American mind while for the natives of India it is often easy to sacrifice life itself. Even Nirvana in the old orthodox Buddhism meant extinction, and the later modifications of the term are said to be simply efforts to render the old idea more acceptable to occidental modes of thought. In view of these facts it is not in the least strange that the base of the Hindoo brain should be almost invariably narrow. Broad-headed nations like the Germans and English produce fighters and traders. Narrow-headed people are indifferent or averse to war and commerce. This is particularly true of the believers in the Vedas.

There are many elements of character among the sects of India that corroborate the principles of phrenology and illustrate how religious opinions are formed and modified by temperament and brain structure. It has long been noticed by phrenologists that not only nations show instinctive preferences for religions that correspond to their predominant faculties, but that for the same reason the individuals of each nation differ in their biases and opinions. Thus the proud Spaniards,

with their profound reverence and love of ceremony, have always favored Catholicism with its imposing ritual and uncompromising principles of obedience. The Germans, with their sturdy conscientiousness, large causality and moderate reverence, gave birth to Protestantism with all its ramifications of modern liberal thought. In our country Methodists are well known to be emotional, Presbyterians grave. Unitarians intellectual, and Universalists characterized by large benevolence and small destructiveness. The latter resemble the Hindoos as to the general form of brain, and the similarity of their views on punishment, the shedding of blood, etc., is certainly much more than a coincidence.

The Swami Vivekananda is in many respects an excellent specimen of his race. He is five feet eight and a half inches in height, and weighs one hundred and seventy pounds. His head measures $21\frac{3}{4}$ inches in circumference by 14 from ear to ear across the top. He is thus very well proportioned as regards both body and brain. His temperament is mental-vital or vital-mental with considerably more of the lymphatic phase of the vital than the sanguine. In the old classification he would probably be called lymphatico-bilious. One of the most striking peculiarities of this man is the femininity indicated in nearly every contour of the figure, face, head and hands. He has probably as perfect a conic hand as could be imagined, although it should be described further as a refined rather than a heavy instance of the type. The Oriental nations generally have been noted for the conic hand. These extremely tapering fingers are ill adapted for mechanical work. They serve the orator and the opera singer in manipulating the atmosphere, but the points are too narrow to contain the

number of nerves which are so essential to success in dealing directly with material things. It would be difficult to find a woman in this country with a more typically feminine hand than that of this young monk. This means a great deal as a key to his temperament and the general direction of his mind.

The form of his head is also in keeping with the qualities to be inferred from the more general outlines of the figure, with the exception perhaps of the occiput. His back head is decidedly short. There is very little social adhesiveness of any kind, and the pleasure he finds in social life is due to the exercise of other faculties. He will be able to make his home wherever he can find agreeable employment for his intellectual powers, and such friendship as he manifests is chiefly the expression of gratitude for encouragement and appreciation of his missionary work. His instincts are too feminine to be compatible with much conjugal sentiment. Indeed he says himself that he never had the slightest feeling of love for any woman.

As he is opposed to war, and teaches a religion of unmixed gentleness, we should expect his head to be narrow in the region of the ears at the seat of combativeness and destructiveness, and such is the case. The same deficiency is very marked in the diameters a little farther up at secretiveness and acquisitiveness. He dismisses the whole subject of finance and ownership by saying that he has no property and does not want to be bothered with any. While such a sentiment sounds odd to American ears, it must be confessed that his face, at least, shows more marks of contentment and familiarity with gustatory delights than the visages of Russell Sage, Hetty Green, and many other of our multi-millionaires. The upper back head is wide at

caution and love of approbation. The latter is very strongly developed, and as self esteem is moderate he will exhibit the negative rather than the positive phase of ambition ; that is to say, he will be more sensitive to adverse criticism than eager for fame. Firmness and conscientiousness are fairly developed. The central top head is somewhat depressed at reverence. Spirituality and hope are also but little above the average. Benevolence, however, is quite conspicuous. The temples are narrow at constructiveness, which agrees with the form of his hand. He is not a mechanic, and will find but little to interest him in the arts of manufacturing. Imitation, which adjoins benevolence, helps greatly to expand the frontal top head.

The forehead is compact and gives evidence that the frontal brain convolutions are dense in texture and closely folded. The space between the eyes denotes accurate judgment of form, and the central arch of the eyebrow bespeaks a fine sense of color. He has only ordinary ability to estimate size, weight, time and number. The flattened outer angle of the eyebrow is an unmistakable sign of deficient order. This is also corroborated by the smooth tapering fingers. Music is well indicated in the width of the temples. The prominent eyes betoken superior memory of words, and explain much of the eloquence he has displayed in his lectures. The upper forehead is well developed at causality and comparison to which is added a fine endowment of suavity and sense of human nature.

Summing up the organization it will be seen that kindness, sympathy and philosophical intelligence, with ambition to achieve success in the direction of higher educational work, are his predominant characteristics. As the doctrines of the Vedas are not generally understood among our

people we will quote a few sentences from an address of this young Oriental philosopher :

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I belong to a religion into whose sacred language, the Sanskrit, the word seclusion is untranslatable. I belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams, having their sources in different places, all mingle their water in the sea, O Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

"Sectarianism, bigotry, and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning will be the death-knell to all fanaticism, to all persecutions with the sword or

the pen, and to all uncharitable feelings between persons wending their way to the same goal."

BIOGRAPHY.

Very little has been published concerning the history of the Swami Vivekananda, and his own accounts of himself are very meagre. He is about thirty-two years old, and is said to have come from one of the best families in Bengal. He enjoyed exceptional advantages in the way of schooling and might easily have risen to a position of prominence in other professions than that of a religious teacher, but he preferred to take vows of celibacy and poverty, and to renounce all secular interest for the sake of serving humanity. The word Swami in his language means master, or rabbi, and is pronounced Swamee. His name, Vivekánanda, sounds almost like vee-vay-kan-an-da. Being a graduate of the Calcutta University, he speaks English almost as perfectly as if he were a native of London. He was a great favorite at the World's Parliament of Religions in Chicago where he began his propaganda in this country. If he does no more than to continue the development of that splendid spirit of charity which was displayed at the World's Fair his mission among us will certainly prove eminently successful.

The Phrenological Journal.

IS MAN IMMORTAL ?

WHY I BELIEVE IN IMMORTALITY.

By W. T. STEAD.

YOU ask me to say why I believe in immortality.

But do I believe in immortality ?

That is surely a prior question,

and I am not quite certain how to answer it.

IMMORTALITY UNPROVABLE.

For immortality is a subject upon which mortal men or finite intelligences are not competent to speak. Only the Eternal can either assert or deny immortality. But, if I am right, what you are driving at is not the immortality of the soul, but the persistence of the individual entity after the dissolution of the body, through which that entity has manifested itself during its earthly life. That is a much simpler question, and one on which I can speak without hesitation or misgiving.

It would be a mistake to say that I believe in the persistence of the individual after death because of experiences of phenomena usually called spiritualistic. I believed it long before I subjected my faith to the test of experimental demonstration. But whereas once I believed, now I know, and that is a great difference. How do I know ?

HOW LIFE AFTER DEATH CAN BE PROVED.

Very much in the same way that we get to know of the existence of friends on another continent, severed from our own by an ocean which we have not the means of crossing—that is to say, we hear from them from time to time by letters or occasionally by telegrams. Travellers who have crossed the sea return to tell us of their welfare, and occasionally our friends themselves come back to assure us of their continued existence.

If we could imagine the regular postal service suspended, the ocean cables severed, a strict blockade established, preventing all access to or egress from the American continent, immigrants from Europe would be practically "dead" to those whom they left behind, and the moment

of embarkation on the emigrant ship would be regarded as that of final separation from kinsfolk and friends.

A HELPFUL ANALOGY.

If this interruption of communication lasted long enough, it would come to be commonly believed in the old world that the tradition of a continued re-energized existence of the immigrants in the western hemisphere was a mere myth or tradition of the ancients which no rational man could believe. If, then, we can suppose, after centuries of silence, the postal service were to be resumed, however fitfully; if the Atlantic cable were once more to pulse messages across the sea; if travellers began to appear among us, telling of the existence and well-being of our departed kinsfolk—nay, more, if now and then one or other of these immigrants returned on flying visits to their fatherland, it is easy to imagine the ridicule and contempt with which these renewed evidences of life beyond the Atlantic would be received by "Europe's wise men in their snail shells curled," who had settled it once for all to their own infinite satisfaction that human existence could not exist outside the confines of the old world.

DEATH AND THE ATLANTIC.

This analogy between the revelation of life beyond the grave, and the evidence which would be demanded to demonstrate the continued existence of our friends beyond the Atlantic, is very close and very helpful, and it will be found upon examination that most of the objections that are taken to the evidence of spiritualism would hold good as against the evidence which proves the existence of the American people. To ninety-nine out of every hundred denizens of Europe the fact of the existence of human life in America is not, and cannot, be a matter of

personal experience. They have never been in America: neither have they been able to see its shores across the heaving billows of the Atlantic. They accept the fact on trust on the authority of the minority who have been there.

DO EMIGRANTS SURVIVE.

A much larger minority have received letters from the other side, which they verify according to their own lights. If they can identify the handwriting, that is evidence. The fact that the writer can send the envelope to their address is further evidence, and the further fact that he can, and does, communicate to them freely about matters private and personal, unknown to any but the writer and the recipient, would generally be accepted as conclusive proof that the unseen immigrant still continues to live in his new habitat. The evidence from cablegrams is less conclusive, for it lacks the element of identification supplied by handwriting. Still, an intelligent answer received to a pertinent inquiry relating to matters of private concern would satisfy most men. But the most conclusive test of all is the reappearance in their native land of the returning emigrants. We see them changed, no doubt, bronzed by the western sun, their hair whitened by the snows of many winters, the young become old and the whole visage changed as much as their outlook on life, but, although transfigured, they are still recognisable as the same persons who amid tears and lamentation, bade us farewell many years before from the deck of the emigrant ship.

THE EVIDENCE OF JULIA.

Now, apply all this to the evidence that is accessible to any one as to the reality of the life beyond the grave, and you will find the analogy is very exact. My friend, Miss

Julia——, emigrated to the world beyond the grave scarcely four years ago. Before her departure she solemnly promised that if she could she would return and show herself to a most intimate friend of hers, with whom she had lived for years as a sister beloved. Hardly a month had elapsed from the time of the burial when she stood, radiant and loving, by the bedside of her friend. The latter was not sleeping. She saw her friend exactly as she had known her in life, only with a greater joy on her features. As she gazed, the form, which at first had seemed as solid as in life, slowly dissolved into a vapour and disappeared.

Six months later the same apparition delighted but awed her friend, who, on this second occasion, like the first, could not speak until the form had dissolved away. I happened to be in the house at the time. My hand had then begun to write automatically. As I had known Miss Julia in her lifetime, I suggested that it was possible she might be willing to transmit any messages she might have for her friend through the agency of my automatic hand.

TESTS OF INDENTITY.

On the following Sunday morning, before breakfast, when I was sitting alone in my bedroom, leaving my pen full freedom to move as my right hand, under the unseen influence, directed, I received a message signed by my deceased friend, accompanied by a comparatively trivial, but very conclusive test, a reference to a death-bed message, of which I was completely ignorant, accompanied by the use of a pet name unknown to any but my friend on the other side and her friend here, to whom the message was delivered.

The test was simple, but it seemed to me so ridiculous that I hesitated to deliver the message. When how-

ever, I had done so, I learned that what had seemed to me an absurdity was one of the most clinching proofs of the identity of the invisible presence from whom I had received the message.

A still more conclusive test in the shape of a reference to a trivial accident which had occurred seven years before in a place, the name of which I had never heard, was then furnished me. My friend had forgotten the circumstances, and denied that such an accident had occurred. Miss Julia, writing through my hand, gave particulars of time, place and circumstance that brought back the fact to the memory of our friend.

LETTERS FROM THE OTHER SIDE.

After this, for many weeks, the invisible intelligence used my hand to write long, loving letters to her friend, beginning and ending with the familiar affectionate phraseology with which, unknown to me, they had always corresponded. In these letters she showed an intimate knowledge of the circumstances and anxieties of my friend which I could by no possibility have possessed, and on more than one occasion informed her confidently of events which were to occur—events which were scouted at the time as impossible, but which nevertheless actually took place. By the agency of my automatic hand she wrote the name of the nurse in the public hospital where she had died, the name of the friend on this earth whom she visited after death and the names of four friends or relatives who received her on the other side. None of these persons were known to me. They were all—or all but one—recognised as correct by the friend to whom the letter was addressed.

The writing thus begun has continued down to the present time. To me Miss Julia is as real an entity, as distinct a personality and as constant a friend as any of the men and

women in my own family or in the circle of my acquaintance. The only difference is that she is more uniformly affectionate, hopeful and sympathetic than any friend who is still encumbered with a body.

THE EVIDENCE OF CLAIRVOYANTS.

But I am not clairvoyant. Although I can receive communications from her by automatic writing, I cannot see her, but others possessing clairvoyance have seen and described her repeatedly. Total strangers both to her and to me have described her personal appearance and told me her name. Only once, however—and that with considerable effort—did a clairvoyant tell me Miss Julia's surname. She was a stranger whom I had met for the first time in a distant city, where I was quite unknown. On another occasion a clairvoyant acquaintance who spent an evening with me told me that "the lady who writes with you had called upon her the previous night. I said nothing. Shortly after my friend picked out Miss Julia's portrait from twenty others that were standing side by side on the mantel. "There!" she exclaimed, "there is the portrait of the lady I saw last night!"

Other clairvoyants have at various times and in places widely removed from each other, both in England and in America, described her personal appearance, have given details of her dress which were quite unknown to me, but which, on comparing notes with ladies who had known her intimately, I found were quite correct. Telepathy, or mind reading, fails to explain how one clairvoyant was able to give me particulars on one important matter of detail which I believed were quite wrong, but which I found afterwards were quite right.

I have also had writing from Miss Julia in a closed slate, which I was holding in full light on the top of a small table. The writing somewhat

resembled hers, although it was smaller.

WHAT I BELIEVE.

Now I feel that it would be quite as absurd for me to doubt the persistent existence of my departed friend merely because I cannot see her physical frame, as it would be for me to refuse to admit my cousins are living in Canada because I cannot see them from Trafalgar Square and I have to be content to rely for evidence as to their existence upon the memory of a flying visit, the receipt of an occasional letter or the testimony of some traveller who has visited Toronto.

I have given my own experience not because it is any way extraordinary or out of the common, but because when I am asked for the reason of the faith that is within me I think it better to state simply and briefly what I know to be the truth. My communications with my friend are direct. No medium, professional or otherwise, has been employed—save in the experiment for direct writing in a close slate—to secure any of the messages to which I have referred. The usual hypothesis of fraud is therefore out of the question. If I am deceived, I am self deceived, and as to that I can only say that I feel exactly the same certainly about reality of Miss Julia's existence, and that I receive communications directly from her, as I do about the existence of the editor of *The Times*, by whose agency I learn the news of the world before breakfast.

SCIENTISTS WHO HAVE BEEN CONVINCED.

It will be said, no doubt, that my evidence is not worth anything because I am not a man of science; that I am credulous, a journalist and possibly a madman. Therefore let me dismiss the evidence of my own senses, the mature convictions of my own judgment, arrived at in direct

opposition to my own material interests and personal convenience, and turn to the evidence of men whose reputation stands in the forefront among men of science. There is no living naturalist of higher reputation than Alfred Russel Wallace, who divides with Darwin the honours of discovering the law which bears the name of the latter. There is no living chemist of greater fame than Professor Crookes, F.R.S., the discoverer of thallium. There is no living astronomer better known than M. Camille Flammarion of the French observatory. Among English physicists there are few whose standing is higher than that of Professor Oliver Lodge. Yet one and all of these supreme scientists of our time have been compelled—and in most cases very reluctantly compelled—to admit that the facts that can be endlessly verified by experiment prove beyond gainsaying the survival of the individual after the change which we call death.

ALFRED RUSSEL WALLACE'S TESTIMONY.

Professor Lodge indeed has stated as the result of his prolonged study of the subject that the persistence of the individual after death can be verified by the patient investigator like any other fact in nature. Professor Crookes' testimony is well known. So also is Professor de Morgan's. But I prefer to conclude this brief statement of some of the reasons why I believe in the survival of man's personality after the death of the body by quoting the testimony of Dr. Wallace:—

"Spiritualism, if true, furnishes such proof of the existence of ethereal beings and of their power to act upon matter as must revolutionize philosophy. It demonstrates the actuality of forms of matter and modes of being before inconceivable; it demonstrates mind without brain and intelligence disconnected from what is termed a material body,

and it thus cuts away all presumption against one continued existence after the physical body is disorganised and dissolved. Yet, more, it demonstrates as completely as the fact can be demonstrated that the so-called dead are still alive; that one's friends are still with us, though unseen, and guide and strengthen us when, owing to absence of proper conditions, they cannot make their presence known. It thus furnishes the proof of a future life which so many crave and for want of which so many live and die in anxious doubt, so many in positive disbelief."

HOW HE WAS CONVINCED.

That, Dr. Wallace tells us, would have been his own experience but for the proof afforded by spiritualism. He says:—

"From the age of fourteen I lived with an elder brother of advanced liberal and philosophical opinions, and I soon lost—and have never since regained—all capacity of being affected in my judgment either by clerical influence or religious prejudice. Up to the time when I first became acquainted with the facts of spiritualism I was a confirmed philosophical skeptic, rejoicing in the works of Voltaire, Strauss and Carl Vogt, and an ardent admirer—as I am still—of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things.....The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. There was at that time no place in my fabric of thought into which it could have fitted. By slow degrees a place was made, but it was made not by any preconceived or theoretic-

tical opinions, but by the continuous action of fact upon fact which could not be got rid of in any other way.....That theory is most scientific which best explains the whole theory of phenomena, and I therefore claim that the spirit hypothesis is most scientific. Those who believe as I do—that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us—must see in the steady advance of inquiry the assurance that so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.”

That is briefly stated in the words of the most eminent living scientist —“the argument for immortality from spiritualism.”

THE BODY AS THE TELEPHONE OF THE SOUL.

In this materialistic and scientific age it seems to me to have more “bite” in it than any of the others. But although I believe that we can demonstrate experimentally the survival of the soul after the dissolution of the body, we as yet cannot even conceive the possibility of proving scientifically that the soul will persist for ever. All that we can say is that it certainly survives the dissolution of the body. But as to whether it is proof against a subtler decomposition which in the future æons may consign our personality to oblivion or merge it in the abyss of the infinite, spiritualism can afford us no answer. It is sufficient, however, if it satisfy a sceptical and materialistic generation that the personality of man no more perishes when it is disengaged from the body than we vanish into nothingness when we ring off the telephone with which we have been holding converse with our friend. The body, after all, is only a portable two-legged telephone through

which the soul, or part of it, communicates with other souls which, for purposes of education and evolution, are temporarily imprisoned in these cumbrous and ingenious but very inconvenient physical machines.

PRENATAL INFLUENCE.

(Concluded from Vol. III. page 172.)

H. PENDLETON, author of “Parents’ Guide,” is authority for the following case:—

“Mrs. A. was a melancholy instance of strength of mind perverted to selfish ends. Ambitious of power and influence, she was unscrupulous in the means by which they were obtained. Owing to her plausibility and pertinacity, she once was elected to an office of trust in a benevolent society of which she was a member. This was a situation of great temptation to one whose selfish sentiments predominated, as the event proved; for at the expiration of a year she was dismissed under the imputation of having appropriated a portion of the funds of the society to her own use. During the year in which she held this office, Mrs. A. gave birth to a daughter, whose first characteristic manifestations were a marked tendency to theft.”

The author of the last case is also authority for the following, and it illustrates well the evils on the child’s side of attempting to produce abortion:—

“The lovely Lousia M., an intimate friend of the writer, remarkable for her good sense and kindness of disposition, at the age of twenty-five married a man of superior abilities, enjoying the advantages of an ample fortune and the best society. Their residence was charmingly situated, overlooking a noble river, great extent and variety of country,

and surrounded by many beautiful objects of nature. The interior arrangements comprehended all that was desirable in the way of literature and the arts; noted, also, as the abode of hospitality and the kindest feelings. Thus situated their children were born under the most happy influences—were beautiful, bright, and some of them highly talented. At the age of thirty-eight the mother ceased bearing children, and felt happy at the thought of being at length free from the confinement attending the cares of infancy. This state of things continued for a few years, but was unexpectedly changed by symptoms of pregnancy. This was a most unwelcome prospect for one who had entered into the dissipations of fashionable life, and was determined in future to enjoy and not suffer. To avoid the approaching calamity, various means were resorted to, but were unsuccessful. After much discontent and repining a girl was born, inheriting a large portion of the unhappy, repining and bitter temper which possessed the mother for months previous to her birth. The attempt to violate the laws of the Creator in this instance has been most signally punished, for in the perverse, rebellious spirit and cloudy brow of her unhappy daughter, the mother now recognizes the temper in which she so imprudently indulged during her pregnancy.

The great harm to the child of attempting abortion, if unsuccessful, can readily be seen. The case of Guiteau, the assassin of President Garfield, illustrates this. It will be found with others of its kind, in the part on "Limitation of Offspring" in *Ædæology*. While abortion is undoubtedly wrong from a moral, physiological and legal standpoint, the prevention of conception, on the other hand, is equally, undoubtedly right when for

different reasons children are not desired and when there are simple, harmless, hygienic, yet entirely effectual, methods of preventing conception; and every parent or prospective parent should be informed as to their proper use.

The next case is that of a child whose amiable disposition is unequalled by that of any I have ever met with among the young or old. He was the younger of two boys, aged six and eight at the time my attention was called to them. In 1890 first one and then the other of these boys, was stricken down with scarlet fever complicated with diphtheria. For several weeks I was constantly in attendance upon them. I saw them at all times and under all conditions and had ample opportunity for noting their different characteristics. The younger boy was the most amiable, cheerful child I had ever known. If he could speak at all he would always greet me pleasantly and, when necessary, would go through the most trying ordeals without the least complaint or murmur. He was not only amiable with me but with the nurse, his mother and those around him. He was beloved by all who knew him, and from his parents I learned he was so at all times; his mother's own words were, "He is the sunshine of my life." He was not what could, in any way, be termed a goody-goody, submissive child, but a bright, active, merry little fellow. From his mother I learned the following history. When she was pregnant with him, an old school-mate, to whom she was very much attached, visited her. They used to go over the old times of their childhood days. The friend was very jolly and witty, and, as the mother expressed it, "a jolly time we had. I would laugh by the hour over the stories R. would tell, and we were constantly in a state of merriment. When we were not

together I would often laugh to myself when I thought of the good times we had." It is not to be wondered at that her boy should have such a lovely disposition. It was purely a matter of accident, as the mother had no idea of the influence she had over her child while yet unborn; although it is to this mighty influence, and this alone, that her child's disposition was due. The other boy was of a quiet, retiring disposition—a book worm—and like his father, who was sullen and morose, by no means a favorite with his associates; while the mother was of an even disposition.

Would that all mothers could be so situated during the most critical period of a child's life! Even if a woman has to sacrifice other things—her pleasure as well—it is nothing more than should be expected of her. What are nine months of a little self-denial compared with years of tiresome toil with a fretful, peevish child; and can a few months of the mother's life be compared to the lifelong happiness and success of her child, and that of future generations?

There are times, of course, when an expectant mother is surrounded by circumstances not most favorable, which she may not be able to control; or she may be abnormally irritable and morbid at this time. But she should not allow this to work to her child's detriment, for if she will only struggle against it, even if not altogether successful, her child will certainly reap the benefit. How many cases there are where mothers have been in an unhappy state of mind during pregnancy, yet who have had amiable, cheerful children, because they consciously or unconsciously fought against it.

We have many more illustrations, but it would be impossible to give them here; for further cases we must refer to *Ædœology*.

In the above cases we have seen instances where parents entirely lacking in any special talent have had the most gifted children. Nor was this due to education, for in nearly every instance this latent talent developed itself strongly in early life. That the cultured and able minded have children entirely wanting in their parents' good qualities, is a well-known fact. There are cases where the children possessed beauty of face and form, the parents of whom were entirely devoid of it; we have also seen that through prenatal influence a child can be almost perfect in physique and constitution whose parents are far from being so. We have seen instances where virtuous, refined parents have had the most depraved children; where those of happy disposition have had the most unhappy children; and where those not remarkable for their amiability have had the most amiable and cheerful children. To sum up, we have seen instances in which physical, intellectual and moral characteristics have been imparted to the offspring of parents who have been wanting entirely, or to a great measure, in such attributes, and in every instance it has been due to prenatal influence. Like two chords strung in unison, if we strike one the other vibrates; so the foetus responds to the maternal tension.

With the facts before us the following conclusions are warranted.

By the rightly directed use of prenatal influence we are able to form and mould the physical, mental and moral characteristics of our children. All future parents are under a solemn obligation to their Maker, to society and to future generations for the physical, intellectual and moral characteristics they impart to the offspring they bring forth.

Arena.

S. B. ELLIOT, M.D.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 376.)

LEAVING to **ME** [all thought about] work, [and performing all such actions as present themselves] with the conviction [that you perform them] because I send them, fight, banishing all desire, all affection, and all grief. 30.

Sankara. The way in which the ignorant desiring for liberation should discharge their duties is stated. Having left to **ME** the care of thinking about or finding out for your performance all works, and performing all works as they present themselves with the firm conviction that you discharge them in the capacity of a servant, for God your Master, and getting rid of all hopes and desires, all affections and leanings, fight, free from all mental gloom and tribulations.

Those persons who always abide by this principle (of conduct) laid down by **ME**, faithfully and without cavil, are also freed from the fetters of *Karma* (cause and effect). 31.

Sankara. Those persons who live and work according to the method stated by **ME** with reasons and authorities, as the duty of all, in a spirit full of faith [*अव्यापन्नः* of the original, means full of *Sraddhā*, which word according to *Vedānta Sāra* means, *सुखेदानवालोपविश्यादः* or complete faith in all the teachings of Guru and *Vedānta* regarding matters both sensual and *supersensual*], and without trying to *run* *the* *risk* *under* *which* *they*

fault with **MY** teachings,—the Supreme Guide Vasudeva, who lives in the heart of all beings, both animate and inanimate—soar above the influence of the pair of opposites, virtue and vice, happiness and misery &c (relativity).

On the other hand, those who find fault with **MY** aforesaid principle and do not follow it, know them (confounded in all knowledge and devoid of understanding) to have accomplished their ruin. 32.

Sankara. Those again who are the opposite [of those spoken of in the preceding *Sloka*] and carp at this (aforesaid) **MY** teaching and do not abide by it—know those persons confounded in and bereft of all knowledge [regarding the reasons, proofs and authorities respecting the Attributeless and Attributeful] and devoid of the intelligence (which looks through the surface to the inmost essence of things)—to be undone.

Even a person possessing true knowledge acts according to his nature. All beings follow Nature. What (then) should be restrained? 33.

Sankara. Why then men, instead of abiding by the principle of conduct laid down by you, take upon themselves other people's duties and give up their own, dis-
regarding the risk under which they

thus place themselves by disobeying your rule? Lest Arjuna asks the above question, Bhagaban introduces this Sloka to meet his query. A person acts according to his own nature, which is the effect of good and bad thoughts and deeds of previous lives, manifesting and growing up from their germinal state into the sharp, objectified and well-defined forms (body and character) of his present birth. Even the intelligent person possessing true knowledge acts according to this, his nature. [Cp: Snti, तं विद्याकर्म्मणो समन्वयेते पूर्वं प्रज्ञा च, a person learns and acts in the way in which the inner light is

received by him from his past birth or by the mind manufactured from the thoughts and deeds of the past birth. Cp:—

पूर्वजन्मनि वा विद्या पूर्व जन्मनि यद्वनम् ।
पूर्वजन्मनि वा नारी कर्मे भवति भवति ।

The culture attained, the wealth acquired and the woman beloved by a person in the last birth, run beforehand to meet him in his new body. The case of the ignorant needs no mention. Thus all beings follow their natures [even against their will. *Anandagiri*]. Of what avail then, are the restraints and prohibitory orders of Mine or any other? .

—0—

ASTROLOGY.*

PARASARA'S SUSLOKA SHATAKAM.

महेशं प्रणिपन्नादौ स्फुटं पाराशरं मतं ।

करोमि सुखोपायं सुलोकयतकं सदा ॥१॥

Having saluted Mahādeva, I begin to write this astrological work for the enlightenment of the learned.

सर्वगुहाः प्रपश्यन्ति सप्तमं निजराशितः ।

यदि सप्तमं गुरुः कोणञ्च चतुरस्रं महीसुतः ।२।

[The preliminary lessons in astro-

logy are not given in this work. For the elementary information the reader is referred to the Astrological Primer by Mr. B. Suryanarain Row B A. Bellary, India, Price Ans. 10].

The above Sloka means: Every planet aspects in direct line the seventh house from its own place. But there are some exceptions to the above rule. Besides aspecting the 7th house Saturn also aspects

* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office, the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers regarding a particular horoscope will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as past Karma. For the average man, there is no other way to realise this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which, we hope, will save the science of the stars from the hands of ignorant astrologers. For charges and other details the reader is referred to the title page under the heading "Astrological Bureau."

the 3rd and the 10th houses fully ; Jupiter, the 5th and 9th houses ; Mars, the 4th and 8th houses. By full aspect is meant an aspect of 60 *Kala* (कला). Leaving out the special aspects mentioned before, the following ordinary aspects of planets should be borne in mind. In the 3rd and 10th houses the planets send one-fourth of their full aspect, i. e., of 15 *Kala* (कला). In the 5th and 9th places, they send an aspect of 30 *Kala* (कला) i. e., half aspect. In the 4th and 8th places they send an aspect of 45 *Kala* (कला) i. e., three-fourths of their full aspect.

गृहाः स्वलाः स्वलानां सौम्याः सौम्याः
कदाचन । १ ।

तत् तत् स्वानां वारेण भवन्तीह स्वलाः शुभाः ।
शुभाः स्वलास्तथा बोध्याः सन्निधौ मय
गृहे । २ ।

In ordinary astrological works Saturn, Mars, Sun, Rahu, Ketu and Moon (from the 9th day of the waxing moon to the 5th day of the waning moon) are known as evil planets; the rest are considered auspicious. But according to the scheme of Parásara planets become good or evil according to the places which they occupy at the time of birth.

केन्द्राधिपतयः पापा भवन्त्यत्र दया यतः ।

शुभाः पापास्तथा बोध्याः प्रवलाद्योत्तरी
चराः । ३ ।

स्वलोत्तराश्चतुर्थे यस्ताभ्यां सप्तमे चरः ।

यतो चतुर्थे चरः सोमस्तथा द्वेष्टः बुते चरात् । ४ ।

When the planets which are ordinarily known as auspicious become the lord of the Kendra (केन्द्र) places, i. e., 1st, 4th, 7th, and 10th places from the rising sign (Lagna) at the time of birth, they must be regarded as

evil planets. Here the lord of the 4th place is more evil than that of the 1st ; and the lord of the 7th place more evil than that of the 4th ; and the lord of the 10th place more evil than that of the 4th. On the other hand, when planets which are ordinarily known as evil become the lord of the Kendra (केन्द्र) places above mentioned they must be regarded as auspicious, and the lord of the 2nd Kendra (i. e., the 4th place from the Lagna) is more auspicious than the lord of the 1st ; the lord of the 3rd Kendra (i. e., 7th place from the Lagna) more auspicious than the lord of the 4th ; and the lord of the 4th Kendra (i. e., of the 10th place from the Lagna) most auspicious of all. The planets ordinarily known as evil are Sun, Mars, Saturn, Rahu, Ketu, and the weak moon.

Again, the lords of the 5th and the 7th places which are technically known as Trikona (त्रिकोण) are always regarded as auspicious in the Parásari Shástra, be they good or evil according to the ordinary Shástra.

A planet occupying the 10th house from the Lagna is considered most powerful. Even if a planet occupies a debilitated sign in the 10th house, it is as much powerful as a planet occupying its exalted place in other houses. The lord of the 9th house from the Lagna (स्वन्) is more powerful than the lord of the 5th.

विक्रमेयाश्च षष्ठेयः षष्ठे याश्चाभवायतः ।

शुभे वा यदि वा पापी भवेत् कोणाधिपः

शुभः । ७ ।

त्रियङ्गाद्यपतिः पापश्चाठमेयः स्वधाधिपः

न च्यते हरी चापि शुभां भवतौ गृहीतौ ।

The lords of 3rd, 6th, and 11th houses from the Lagna are not auspicious, and the lord of the 6th house is

powerful than the lord of the 3rd house, and the lord of the 11th house is more powerful than the lord of the 6th house. The lord of the 8th house from the Lagna is very inauspicious.

The lords of the 2nd and 12th houses from the Lagna become auspicious or inauspicious according to the nature of the places which they occupy or according to the nature of the planets with whom they happen to be at the time of birth.

पापः कुजोऽर्धमाथो यदि नो पञ्चमाधिपः । ६।

It has been mentioned before that a planet which is ordinarily known as evil becomes very auspicious when it happens to be the lord of the tenth house. But there is an exception in the case of Mars (मङ्गल). Mars, even when the lord of the 10th house, is not auspicious if it be not at the same time the lord of the 5th house.

कुम्भलग्ने यदा जन्म कर्मायाः कुजो भवेत् ।

तदा पापविशेषेण न कदाचित् शुभप्रदः । १०।

The lord of the 10th house of a person who is born in *Kumbha Lagna* is Mars (मङ्गल). Such a Mars is very inauspicious and is never productive of good.

कर्कटग्नौ कर्मायाः कुजस्तत्फलदायकः ।

अष्टमे योऽधिपः शुभो यदि सप्तम्या ततोऽपति ११।

A person whose rising sign (लग्न) at the time of birth is Cancer (कर्कट) has Mars (मङ्गल) as the lord of the tenth house. Such a Mars (मङ्गल), is very auspicious in as much as it is the lord of the 5th house (त्रिकोण) also.

It has been mentioned before that the lord of the 8th house is very inauspicious. But there are two exceptions to the above rule. The lord of the 8th house from the

Lagna (जन्मलग्न) will be auspicious if it is also at the same time the lord of the *Lagna*. It will also be auspicious if it occupies its own house (स्वकोण).

नेपथ्यग्नौ यदा जन्म चाष्टमेशोऽपि योगिनः ।

तुलालग्नौ गमः शुक्रं वृषलग्नौ शुक्रः खलः । १२।

According to the above rule the Mars (मङ्गल) of one who is born in the *Mesha Lagna* (नेपथ्यग्न) is auspicious, and the Venus (शुक्र) of a person who is born in the *Tula Lagna* (तुलालग्न) is also auspicious. The Jupiter (बृहस्पति) of one who is born in the *Brishu Lagna* (वृषलग्न) is specially inauspicious.

अष्टमेशोऽधिपः कार्त्तिकोपायः शुभ एव सः ।

धर्मस्य वाचमस्यैव पतिरेकः खलः

अतः । १३।

The sun (रवि) and the moon (चन्द्र), even when they become the lord of the 8th house, are not so inauspicious as other planets in similar situation.

If the lord of the 9th house be at the same time the lord of the 8th house, then it becomes inauspicious. For example, Saturn (शनि) of one who is born in *Mithune* (मिथुन).

केन्द्राधिपः शुभश्चेत् सप्तम्य एव त्रिषङ्गायपः । १४।

पाप एव सविशेषः पापश्चेन्मोहनः खलः । १५।

If an ordinarily auspicious planet be the lord of the *Kendra* and the lord of the 3rd, 6th, or 11th house at the same time, it should be considered as inauspicious. On the contrary, if an ordinarily inauspicious planet be the lord of the *Kendra* (केन्द्र) as well as of the 3rd, 6th or 11th places at the same time, it should be considered auspicious. For example, the Venus (शुक्र) of one who is born in Cancer (कर्कट) is

inauspicious, and the Mars (मङ्गल) of Makara (मकर) is inauspicious.

In the above Sloka the good and the evil effects of the lord of the Kendra (केन्द्र) is discussed. As regards the lords of the *Trikona* (त्रिकोण) the following considerations should be borne in mind. The lords of the *Trikona* (त्रिकोण) are the lords of the 5th and the 9th places. If the lords of the 5th or 9th place be at the same time the lord of the 2nd or the 12th place then it should be regarded as inauspicious. But this should be considered in *Rāja Yoga*.

यस्मिन् भावे स्थितः खेटः तद्वान्मित्र स्वकं फलं
ददातीह न सन्देहः शुभो वायव्यभोगिवा ॥१६॥
नेषलग्नेश्वरोभौमः सोम्ये भ्रात्रादितः शुभं ।
गुरुर्गन्धर्वः सोम्ये दुःखं भ्रात्रादितो
दिशेत् ॥१७॥

Every planet does good or evil to the native *through* the *Bhāba* (भाव) in which it is situated at the time of birth. Suppose the rising sign at the time of birth of a native is *Mesha* (मेष). Also suppose that his Mars (मङ्गल) is situated in *Mithune* (मिथुन), the third place from *Mesha* (मेष). We have seen before that the Mars (मङ्गल) of one who is born in *Mesha* Lagna is very auspicious, and this Mars is situated in the 3rd house, the house of bre-

thern. We accordingly infer that some good will accrue to the native from his brothers. But the strength of Mars should also be considered in this case.

Similarly, the Jupiter of one who is born in *Dhanu* Lagna (धनु) is inauspicious. If such Jupiter (गुरु) be situated in the 7th house from *Dhanu* technically known as the house of marriage then we may predict that some evil or sorrow will accrue to the native from such *Guru* (गुरु).

यत्र भावे स्थितो राहुर्केतु तत्फलदायको ।

यद्गुरुर्ग्रेन सन्ध्या तत्फलदाय ततोद्गुरुः ॥१८॥

यद्गुरुः सप्तमो यस्मात् तत् सन्ध्या

ततोद्गुरुः ॥१९॥

Rāhu (राहु) increases the good or evil effects, whatever that may be, of the *Bhāba* (भाव) in which it will be situated. For example, if from astrological considerations, it appears that the 10th *Bhāba* (दशम-भाव) of a person is bad and if *Rāhu* be situated in that *Bhāba* (भाव), then the evil effects of that *Bhāba* will increase. It also increases the effects, good or bad, of that house (भाव) from whose lord it is placed in the seventh place, or with whom it is situated in the same house.

Similar is the case with *Ketu* (केतु). (To be continued.)

Editor.

TEACHINGS OF TWO MAHATMAS.

"A book is good or bad, sound or unsound, instructive or silly, as a book, and all the gods of Olympus, and recluses of all the Holy Mountains or Deserts, cannot make falsehood truth, or imbecile nonsense divine revelation."—H. S. OLCOTT.

Blavatsky No. I.

I.

"I am an atheist."—*La Nouv. Rev.* Oct. 1892, p. 780.

II.

"Is it [theosophy] a religion? It is not."—Key, p. 1.

III.

"Theosophy is not buddhism."—Key, p. 15.

IV.

"Nature is triune...man is also triune...The trinity of nature is the lock of magic, the trinity of man the key that fits it."—Isis, ii, 587, 588, 635.

V.

"In Isis Unveiled...had I adopted the Septenary division...no one would have understood it."—*Theosophist*, Apr. 1887, 450.

"The Seven Principles...had not been explained when 'Isis' was written."—S. D., i. 197.

VI.

"Man will remain forever the trinity...throughout all the spheres."—Isis, i. 328, 329.

VII.

"Re-incarnation...is absurd and unphilosophical, doing violence to the law of evolution. It is as unphiloso-

Blavatsky No. II.

I.

"The existence of God...may be demonstrated like a problem of Euclid.....Man-spirit proves God-spirit."—Isis, i, vi.

II.

Theosophy...is the wisdom-religion...and will survive every other religion."—Key, pp. 13, 7, 8.

III.

"The northern buddhist church...teaches all that is now called theosophical doctrines...The ethics of theosophy are identical with those taught by the BUDDHA."—Key, p. 14.

IV.

"The Seven in nature...The Sevenfold nature of man."—S. D. ii, 627; i, xxxv.

"Everything in the universe is Septenary."—S. D. i, 158.

V.

"In 'Isis Unveiled' are many passages in which the Septenary constitution of both man and chain is openly mentioned." S. D. i, 231.

VI.

"The triple nature of man...material body, astral body, and pure soul...After the death of material body we lead a dual existence."—*Theosophist* March 1885, Supplement p. 8.

VII.

"The occult doctrine teaches that...there are rebirths, or periodical re-incarnations for the immortal Ego

phical as to fancy that the...child after birth could re-enter its mother's womb."—*Spiritualist*, March 10, 1876; *Spiritual Scientist*, Apr. 6, 1876.

"Re-incarnation...is not a rule in nature. It is an exception...in cases of abortion, of infants...and of congenital and incurable idiocy."—Isis, i, 351.

VIII.

The Elementary, dying in the astral light, goes to make the human being, the fœtus." *Spir. Sci.*, Apr. 6, 1886, p. 57.

"The Elementary, or *Future* man...are reborn on this planet, and thus begins the immortal man."—*S. S.*, July 22, 1875.

[By Elementaries are meant the non-human spirits of the four elements; afterwards and now called Elementals.]

Every 'spirit' so-called is either a disembodied or a future man...the inferior, semi-intelligent and non-intelligent Elementals are all *future* men."—*S. D.*, i, 277.

IX.

"Man lives on many earths before he reaches this...the glorious function of which is to confer self-consciousness. At this point only is he man."—Isis, i, 368.

X.

"The Monadic Essence in the mineral, vegetable, and animal...differs in the scale of progression...It begins to differentiate imperceptibly towards individual consciousness in the vegetable kingdom...the state of the monadic consciousness through all the kingdoms up to man...The Monad is first in the mineral. After a sevenfold gyration in the stone it creeps out, say, as a lichen. Passing thence, through all the forms of vegetable matter, into—animal matter, it has now reached the point in which it has become the germ—of the animal, that will become the

...after 1,500, 2,000, and even 3,000 years of devachanic life."—*Path* Nov. 1886, p. 234-5.

"Re-incarnation, this truth of truths."—*Key*, 142.

VIII.

"The Elementals (formerly called Elementaries) never become men...Elementals...never evolve into human beings."—Isis, i, xxix, 311.

IX.

"This earth, the fourth in a series of seven; in the three preceding ones each soul is incarnated many times as man, self-conscious man, before he reaches our earth."—*S. D.* i, 158 *et seq.*

X.

"A Monad cannot either progress or develop."—*S. D.* i, 174.

physical man."—S. D. i, 178-9, 246-7.

XI.

"The Higher Self being formed of the union of Buddhi (the 6th) and the spiritual efflorescence of Manas, the 5th principle."—S. D. ii, 230-1. (6th and Higher 5th.)

"The Higher Self of Ego (the 5th) gravitates towards—the Monad (6th and 7th)."—S. D. ii, 110.

(5th only.)

XII.

Manas -5th- unqualified (independent of Buddhi or the 6th Principle) is the Higher Ego."—Glossary, 202.

"The Higher Ego is Manas, the 5th Principle—independently of Buddhi,"—Key, 176.

XIII.

The babe is a duality at birth, and till the sixth or seventh year, when the Divine Spirit is united to it, completing the trinity; the latter, the Spirit, *overshadowing* the man through life.—*Spiritualist*, Feb. 8, 1878.

XIV.

"I was born in 1834,"—*New York Graphic*, Nov. 13, 1874.

"I was born in Ekaterinoslav."—*ibid.*

My father, colonel Hahn-Hahn, was governor of Ekaterinoslav."—*ibid.*

"When my father died, I went to Tiflis, where my grandfather was."—*ibid.*

XI.

"The Higher Self, the Divine Monad Atma-Buddhi (6th and 7th)." —*Vahan*, March 1, 1892, 1. (6th and 7th.)

"Do not confuse the Ego with the Higher Self, which is Buddhi (6th)." —*Lucifer*, August, 1890, 505. (6th.)

"The Higher Self is Atma" (7th.) —Key, 175. (7th.)

XII.

"The Higher Ego is the Higher Manas (upper 5th) illuminated by Buddhi (6th)" —*Trans. Blav. Lodge*, P't 1. p. 52.

"The three higher principles (5, 6, 7) grouped into one...the Higher Ego." —Glossary, 172.

[Is it the 5th, Higher 5th, and 6th, 6th alone, 6th and 7th, 5th 6th and 7th, or 7th alone?]

XIII.

"When the fœtus is prepared to receive it, comes in the influx of the Divine Breath," completing the trinity. *Spiritual Scientist*, April 6, 1876, 57.

"The fœtus...moves, and the Divine Essence settles in the infant frame, which it will inhabit until... physical death."—S. D. ii, 188.

XIII.

"I was not born in 1834,"—*Banner of Light*, February 17, 1877.

"Ekaterinoslav cannot claim the illustrious honor of my birth-place."—*ibid.*

[She was born at Ekaterinoslav. See Sinnett's "Incidents of the Life of Blavatsky," p. 13.]

"My father's name was not Hahn-Hahn. He was not governor of Ekaterinoslav."—*Banner of Light*.

"My grandfather (the same one) died some 12 years before my father."—*ibid.*

"They married me to M. Blavatsky when he was seventy-three."—*ibid.*

"Mons. Blavatsky was not seventy-three when he married me."—*ibid.*

xv.

"I am a spiritualist of many years' standing."—*Graphic*, Oct. 30, 1874.

"For over 15 years have I fought my battle for the blessed truth. For the sake of Spiritualism I have left my home, and become a wander on the face of the earth. I will defend it—Spiritualism—as long as I have a breath of life in me."—*Spiritual Scientist*, Dec. 3, 1874.

"To my best medium."—Inscription of the spirit "John King" on a painting of himself, produced, as alleged, through Mme Blavatsky's mediumship.—*S. S.*, April 29, 1875.

"In 1858, D. D. Home converted me to Spiritualism."—*Graphic*, Nov. 13, 1874.

In Cairo, in 1872, Mme Blavatsky "surrounded" herself with mediums in a Spiritualistic Society founded by herself.—*Sinnett's Incidents*, p. 159.

"During the past 20 years—1857-77—we have received through various mediums, messages purporting to be from Shakespere, etc."—*Isis*, i, 320.

"Until some 30 years or so back—we were as ardent a Spiritualist as any; 1 year in America [1853?] killed the vain hope.....forever."—*Theosophist*, July 1883, p. 258.

"For many years [prior to 1877] we have watched the development of Spiritualism: familiar with its literature both in Europe and America, we have closely and eagerly witnessed its controversies and compared its contradictory hypotheses.... The opinions in this work are based upon many years' study of modern Spiritualism."—*Isis*, i, 40, 42.

"Spiritualism...the glorious Truth

xv.

"I never was a spiritualist."—*Light*, Oct. 11, 1884.

"I never made the slightest claim to be a wonderful medium. I neither practised mediumship, nor pretended to it."—*Spiritual Scientist*, March 23, 1876.

"I had never known, nor even seen a medium, nor even found myself in a seance-room before March 1873, when I was passing through Paris."—*Light* Oct. 11, 1884.

"It was in August 1873, that I learned, *for the first time in my life*, what was the philosophy of the spiritualists."—*Light*, Oct. 11, 1884. (The italics are hers.)

"Spiritualism is the degradation

...Spiritualism, the New World's conqueror...Spiritualism, this purest of the children of Ancient Magic... with its brilliant light pours forth upon awakening humanity its dazzling rays...It will unite forever in one Immortal Brotherhood all races.'—*Spiritual Scientist*, July 22, 1875.

"In any case, Human Spirits can never materialize themselves."—Isis, i, 67.

of the Human and the Divine Souls. Believers in it are simply dishonoring the dead and performing constant sacrilege. It was well called Necromancy."—Glossary, 307.

"All who have ever witnessed our modern materializations of genuine Spirit forms have become the initiated neophytes of the Ancient Mystery; for each and all have solved the problems of Death; have 'lifted the Veil of Isis.'"—*Spiritual Scientist* July 22, 1875.

XVI.

"The Brotherhood of Luxor's ramifications extend widely throughout the great republic of the West. It has been long and hard at work."—Isis, ii, 308.

XVI.

"The Brotherhood of Luxor, whose Certificate of Membership is held by col. Olcott alone among modern men of white blood."—*Lucifer*, Oct. 1888, p. 90. 2675

(Is it widespread "throughout the great republic of the West," with Olcott alone as a member?)

WM EMMETTE COLEMAN.

PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 384.)

PANCHAGAVYA on the first day and a fast on the next constitute a Santapana Krichra. A person unable to do this should give a free gift of a Purāna. Panchagavya for three days with fast on the fourth is called Athisantapana. A sacrifice should be made at the place of the Panchagavya. Panchagavya for five days with fast on the sixth is also called by the same name. A Mahasantapana is observed for seven days where on the first day cow's urine is taken; on the second, cow's dung; on the third, milk; on the fourth, curd; on the fifth, ghee; on the sixth Kusa water; and on the seventh, a fast. Where this cannot be performed, two cows should be presented. In other Santapanas

money equivalent in value to one and a half cows should be presented. This is one view. The other view is to fast on the first day and to take the various products of the cow on the next six days. A third view is to take cow's urine for three days, cow dung for three days, milk for three days, curd for three days, ghee for three days, kusa water for three days and fasting for three days. Where the man is incapable of doing this he may take Panchagavya for three days at a time and observe the same for fifteen days. An Athisantapana is taking cow's urine for two days, cowdung for two days, milk for two days, curd for two days, ghee for two days, and Kusa water for two days.

Taking fourteen gulps on the first

day of the black fortnight and continuing the same in a descending order throughout the fortnight with a fast on the new moon day and taking one gulp on the first day of the white fortnight and continuing the same in an ascending order throughout the fortnight with a fast on the full moon day, such an observance for a month is called a Pipilikamathya Chandráyana. It is called Ayavamathya Chandráyana when the gulps are taken in the reverse order with a fast on the new moon day. The gulp should be of the size of an egg or of the fruit of the emblic Myrobalan. Where a man is unable to observe this he should present eight cows, a bull, and a cow. If he is very poor he should perform three Prajapatyas. When the Chandráyana is observed, fast on the Ekadasi day need not be kept up. In the course of the month if the sacrificial remnant is used as eight gulps it is called an Athi Chandráyana. Where this cannot be kept up, four Prajapatyas should be made. Where four bolusses are taken in the morning and four more in the night and this continued for a month, it is called Sisuchandráyana. It is a Rishichandrayana when three are taken with sacrificial remnants and the passions are controlled. Where this is impossible, three or four cows may be given instead. Feeding on milk from the four udders of a cow for seven days, on three from the eighth to the fourteenth day, on two till the twenty-first day, on one for six more days, and on air for three more days is called a Somāyanavrata. Taking indiscriminately two hundred and forty bolusses in three months is a Chandráyana. It may be reduced to two hundred and twenty-five. Pipilikamathya and Yavamathya Chandráyanas should be observed only in black and white fortnights. The rest can be observed at any time.

Eight máshás of cow's urine, sixteen of cowdung, twelve of milk, fifteen of curd, eight of ghee, five of kusa water, these should be consecrated with the Táarakamantra, mixed with it and drunk along with it. The products of the various sorts of cows should be used as aforesaid wherever the word 'vrata' is ordinarily mentioned in the work. Where the word is simply used, cow's urine with rice-water should be used. Wherever daily observances are enjoined there it should be understood that they mean merely morning observances, unless stated otherwise. A fast means not taking meals both in the morning and evening.

A month's fast is equivalent to fifteen Prajapatyas, a year's Krichra to thirty cow-gifts, a month's drinking of rice-water boiled in cow's urine to twelve Prajapatyas, taking cow's urine after cooked food to two Krichras, taking only a night meal for thirty days to ten fasts and to four Krichras. If any thing which mars the observance occurs at the time of fasting, one or two Brahmanas should be sumptuously fed, or twelve Pránayamas or a thousand Gáyatri should be done. Such Japa should be done through Brahmans by women and Sudras. If a Práyaschitta extends for twelve years, a Prajápalya as aforesaid should be done in it at least once in twelve days. For Mahápátakas other than Brahmahathya i.e., drinking, congress with a Guru's wife, stealing a Brahman's gold, a Krichra for six years should be done. A person unable to do this should make a gift of one hundred and fifty cows and if unable to do even that, eighteen lakhs of Gayatri. Sudras and others should do them through Brahmans. A doer of Brahmahathya should do a twelve year's Krichra and, if unable to do it, a crore of Gáyatri Japa. A Práyaschitta for three months is equiva-

lent to seven Prajapatyas and a half, a months' Prayaschitta to two Prajapatyas and a half, which is also equivalent to taking Panchagavya or taking milk for a month, a six days' fast to one Prajapatya, an expiation for killing a cow to three fasts and a gift of eleven oxen, a gift of ten cows to eleven Prajapatyas and a half, a three months' expiation for killing a cow to seven Prajapatyas and a half, a months' Prayaschitta to three Prajapatyas or a Chandráyana, a Brahmahatya Prayaschitta to one hundred and eighty Prajapatyas or the same number of cow gifts. Where the person is unable to observe such fasts or make such gifts he may instead go on a pilgrimage to various bathing places. A person going and bathing in Ganga six hundred miles afar off will reap the same benefit as one who does a six years' Prayaschitta. The benefit of doing as many Krichras will be derived as the number of miles to be traversed increases. Where the distance does not exceed ten miles but with a mountain in the middle, traversing this is the same as doing three Krichras. Where the person feels duty bound to bathe in Gunga although the distance traversed is short, this would be equivalent to his doing one Krichra. Bathing at Prayága in Gunga would be doubly rewarded than bathing anywhere else. Bathing in Gunga at the place where it joins the sea will make a man doubly holy and bathing in it at Kási immeasurably holy. There is no sin at Kási. When a person resorts to public baths he must go to a new place where a new language is spoken, or to a place intercepted by a huge mountain. Such places ought to be at least one hundred and twenty miles afar off. Where the person is unable to make such a long pedestrian tour, he should traverse eighty, forty, twenty or at the least ten miles. Bathing at

the Jumna or Saraswati after traversing one thousand and two hundred miles is the same as a year's Prayaschitta. Some are of opinion that it is equivalent to a two years' Prayaschitta. Visiting such sacred places as Mathura, Dwaravati &c. would make a man doubly holy. Bathing in the following rivers after coming from a distance of three hundred miles—Vrishadwati, Vipasa, Vithastha, Saraswati, Kaveri, Pinakini, Mathumathi, Payaswani—is the same as a years' Prayaschitta. Some are of opinion that bathing at Kaveri &c. after traversing a distance of one hundred and fifty miles is the same as a year's expiation. Bathing in the following rivers after traversing one hundred and twenty miles—Chandrabhaga, Vathravathi, Sarayu, Gomati, Devika, Kausiki, Mandakini, Puna, Purna, Punya, Babu, Varuni, and Gandaki—is the same as doing sixteen Krichras. It will be doubled when bathing takes place at the junction of any two rivers. Bathing at a place where these rivers join the sea, after the person traversing one hundred and twenty miles, is the same as six Krichras. Bathing at Mahanadi would be the attainment of half the holiness; at the river Soni, half that of Ganga; at Pushkara, the same as Prayaga; at Nabada after coming from a distance of two hundred and forty miles the same as doing two hundred and forty Krichras; at the junction of Kubja, twice as much; at Sukla, four times as much; at Godaveri after traversing six hundred miles, the same as a three years Prayaschitta; at Panjára and Pranita after traversing two hundred and forty miles, the same as as twenty-four Krichras; at Purna after traversing two miles, to one Krichra; at Krishnaveri and Tungabhadra, one Krichra for every ten miles traversed; at the waters of the Tungabhadra in Pampasaras, two Krichras for every ten miles traversed. (*To be continued.*)

G. R. S.

“ तत्त्वमसि । ”

Chhandogya-Upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle*.

THE LIGHT OF THE EAST.

Vol. IV.]

OCTOBER, 1895.

[No. 2.]

KEYNOTES.

IN an article—"Sáyana on the Vedas"—Bishop Caldwell of Madras in drawing a parallel between the Hindoo and the Christian mode of worship says: "There is yet another important difference between the religions of India and Christianity, seeing that while Hindoos of every school regard God as merely a subject of speculation just in the same way as causality, matter and the existence of ether are subjects of speculation amongst European philosophers, He is regarded by Christians as the *object of faith*." Dr. L. Salzer very reasonably contradicts this statement in the following terms: "Now as far as my knowledge of the higher range of Hindoo religion is concerned, I do not believe Bishop Caldwell's description to be correct. Hindoos do not regard God as merely 'a subject of speculation.' As a matter of fact, they do not regard Him at all as a subject of specula-

tion ; they regard Him as a subject of intuition ; in other words, as a subject of direct cognition, as distinct from knowledge acquired by reasoning. This mode of knowing is beyond the capacity of man, as now constituted ; nevertheless it is not altogether beyond his possibilities ; for it is within the range of his indwelling potentialities."

* *

Nothing can be more accurate than Dr. Salzer's description of the method which the Hindoo sages adopt in order to reach the Spiritual Reality. The average man must prepare himself by a long course of training, mental as well as intellectual, in order to come into direct contact with Him who is the life of our life, and the soul of our soul. Bishop Caldwell as an orthodox Christian Bishop is the last man in the world to realize the sublimity of that form of Rája Yoga

which changes the finite consciousness of the *Yogi* into the infinite consciousness of Brahman. It would be much better for Dr. Salzer not to enter the lists with opponents who are specially incapable to understand the Vedānta, not only on account of their dogmatic education and environment but also on account of the force of heredity. Christianity in some respect is akin to Vaishnavism, pre-eminently a religion of faith, but not to Advaita from whose standpoint every 'ism' of the world is a step towards the realization of the Absolute.

* *

The following is a beautiful extract from the dialogue between Yama (यम) and Nachiket in the Upanishads. Yama says:

"Men who are fools, dwelling in ignorance, though they are wise in their own sight, and puffed up with vain knowledge, go round and round, staggering to and fro, like the blind led by the blind.

"The future never rises before the eyes of the careless child, deluded by the delusions of wealth. *This* is the world, he thinks, there is no other; thus he falls again and again under my sway (the sway of death).

"The wise who, by means of meditating on his Self, recognises the old (the old man within), who is difficult to see, who has entered into darkness, who is hidden in the cave, who dwells in the abyss as God; he indeed leaves joy and sorrow far behind.

"That Self, the Knower, is not born—it dies not; it came from nothing, it never becomes anything. The old man is unborn, from everlasting to everlasting; he is not killed, though the body be killed.

"That Self is smaller than small, greater than great; hidden in the heart of the creature. A man who has no more desires, and no more

griefs, sees the majesty of the Self, by the grace of the Creator.

"That Self cannot be gained by the Veda, nor by the understanding nor by much learning. He whom the Self chooses, by him alone the Self can be gained.

"The Self chooses him as his own; but he who has not turned away from his wickedness, who is not calm and subdued, or whose mind is not at rest, he can never obtain the Self even by knowledge.

* * * *

"He, the Highest Person, who wakes in us while we are asleep, shaping one lovely sight after another, he indeed is called the Light, he is called Brahman, he alone is called the Immortal. All worlds are founded on it, and no one goes beyond—*This is that*.

"As the one fire, after it has entered the world, though one, becomes different according to what it burns; thus the Self within all things becomes different according to whatever it enters, but it exists also apart.

"As the sun, the eye of the world, is not contaminated by the external impurities seen by the eye, thus the one Self within all things is never contaminated by the sufferings of the world, being himself apart.

"There is one eternal thinker thinking non-eternal thoughts; He, though one, fulfils the desires of many. The wise who perceive Him within their Self, to them belongs eternal life, eternal peace.

* * * *

"The (Brahman) cannot be reached by speech, by mind, or by the eye. He cannot be apprehended except by him who says, *He is*.

"When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman. When all the fetters of the heart here on earth are broken, when all that binds us to this life

is undone, then the mortal becomes immortal."

Professor Max Muller concludes his remarks on the above teachings as follows:—

"This is what is called Vedanta—the Veda end, the end of the Veda—and this is the religion or the philosophy, whatever you like to call it, that has lived on from about 500 B. C. to the present day.

* * * *

"Behind all the Devas or gods, the authors of the Upanishads discovered the Atman or Self. Of that Self they predicted three things only—that it is, that it perceives, and that it enjoys eternal bliss. All other predicates are negative; it is not this, it is not that—it is beyond anything that we can conceive or name.

* * * *

"As behind the names of Agni, Indra, and Prajapati, and behind all the mythology of nature, the ancient sages of India had discovered the Atman—let us call it the Objective Self. They discovered also behind the veil of the body, behind the senses, behind the mind, and behind our reason—in fact, behind the mythology of the soul, which we often call psychology—another Atman, or the Subjective Self. That Self too, was to be discovered by a severe moral and intellectual discipline only, and those who wished to find it, who wished to know, not themselves, but their Self, had to cut far deeper than the senses, or the mind, or the reason, or the ordinary Ego

* * * *

Much that was most dear, that had seemed for a time their very Self, had to be surrendered before they could find the Self of Selves—the Old Man, the looker on, a subject independent of all personality, an existence independent of all life.

"When that point had been reached, then the highest knowledge began to dawn, the Self with-

in found its true Self in the Highest Self, and the oneness of the Subjective and the Objective Self was recognised as underlying all reality, as the dim dream of religion—as the pure light of philosophy."—*India: What can it teach us?*

**

The religion of the *Gītā* has been compared with that of the Gospels in a recent issue of the *Epiphany*. In striking a balance between the two the editor, as is usual in such cases, gives the palm to Christianity. It is urged that the element of faith (sole dependence on God for Salvation) is absent in the *Gītā*, while it forms a prominent feature of Christianity. The critic has obviously forgotten to note that there are two elements in the *Gītā* intended for two sets of people. In some, intellect predominates, while in others, the heart. Compare the second chapter of the *Gītā* with the twelfth chapter and you will come to the conclusion that the former appeals to the intellect and the latter to the heart. It is also clearly stated at the end of the above two chapters that the former treats of *Sāṅkhya* or *Gnān Yoga* and the latter of *Bhakti Yoga*. The *Gītā*, then, is both a religion, and a philosophy. It is a philosophy for the philosopher, and a religion for the humble and devout servant of God. The string of passages which inculcates *Bhakti Yoga* ends with the remarkable couplet:

हृदयस्थानं परित्यज्य बाह्यं परमं ब्रज ।

अहं त्वं हृदयपाशो बोजयिष्यामिवायुः ॥

Leaving all other religious observances take thy sole refuge in Me : I will deliver thee from all sin ; grieve not.

Who, in the face of the above passage, is so bold as to say that the *Gītā* is not a religion and it does not appeal to the heart? As

it has been mentioned before, the *Gītā* has two aspects. The one is suited for a Huxley or a Tyndall in whom reason predominates, and the other is suited to the most devout Christian missionary who has placed all hope of salvation in God.

* *

But few persons ever ask themselves the questions, What do I live for? What is the purpose of my life? The daily lives of the great majority are lived in a hap-hazard, thoughtless and reckless manner, and are filled with all sorts of excesses—in diet, labor, bad thoughts and deeds and evil feelings. They eat impure food; over-stimulate themselves with liquors and narcotics; engage in inharmonious labors and business; amuse themselves in cruel and corrupt ways; marry for money or the gratification of the sensual-vicious nature; bring into the world unwelcome children, without scarcely a serious thought of the responsibilities involved in life. It is enough for the average human being if he lives according to the accepted customs and prejudices of society; and, if he stops to think at all about his daily habits, it is to note whether they are in exact accordance with those whom he considers the leaders of society. To attack any of his cultivated ideas and habits is looked upon as worse than sacrilege, and the one attacking them is considered dangerous, fit only for the lunatic asylum. He thinks his position and welfare in society depend upon his thinking, acting, and living like the majority, and that there is more strength in numbers than in Truth. His answer to every attack upon his erroneous way of thinking, acting and living is: "It has always been so, and always will be!" He does not stop to think that numbers are no safeguard. He does not pause to consider that if there is a future

life—and most people believe there is—this life must be a preparation for that state of existence, and that his chaotic sowings here must be reaped there.

World's Advance-Thought.

* *

Paramhansa Ram Krishna about whom we are hearing so much now—a-days through his illustrious disciple Swami Vivekánanda had many points in his character quite dissimilar, if not antagonistic, to that of his disciple. We may almost say that though both of them hold the *Advaita* doctrine, the master tried to reach the goal through the *Bhakti Marga*, and the disciple is an ardent follower of *Gnán Marga*. Ram Krishna, up to the close of his earthly life, led the life of a humble devotee every hour of which was filled with the glorious visions of Divinity whom he was fond of calling by the appellation, *mother*. During the whole course of his religious life he stood as an obedient son in relation to his Divine Mother—a son who had sacrificed every earthly longing for Her sake. In one word, he was a *Bhaktu* in the true sense of the word and if he believed in *Advaita*, he only regarded it as the final resting place in which the *Bhakti Marga* will land him.

The spiritual inspiration of the *Gnāni* (*गान्नि*) which consists in the realization of the Vedāntic formula *Aham Brahmāsmi* (I am Brahman) was foreign to him though it forms a special feature of the path followed by his disciple. If we try to form some idea of Rām Krishna Paramhansa from the speeches of Swami Vivekánanda, our attempt will be almost hopeless. For Rām Krishna in the practical aspect of his religious career more resembled Sree Rāmanuja and Sree

Chaitanya, while his disciple is a strict follower of Saukarácharya.

The first two issues of the *Brahmavádin*, a new *Advaita* Journal, published in Madras are before us. Whether there is a real want of such a journal in spite of the various

publications which have come into existence during the last five years, time alone can decide. The specimen before us is ably edited and is animated by a true Hindu spirit. We wish every success to this new publication which is started in a country where the Vedánta is more appreciated than in any other presidency.

ANCIENT SANKHYA SYSTEM.

(Continued from page 10.)

IN the preceding paper we have stated that there are only five attributes which compose the material universe corresponding to the five senses. The term *senses* is used in a peculiar sense by the Hindu philosophers. The *sense* of sight does not signify the external organ known to us as *the eye*, but it means that invisible organ of perception that singular capacity in the organ of sight by means of which the physical eye takes note of various colors. There are five organs of perception, technically known as the *Indrias* (इन्द्रिय). These *Indrias* are, as it were, the spirit of the external organs made up of flesh and blood. The eye, in spite of its delicate and intricate machinery is a dead substance but for the *Indria* (इन्द्रिय) which animates it. The physical organs of hearing, touch, taste, and smell are living organs only for the respective *Indrias* which animate and act through them, besides the five organs of action (कर्मेन्द्रिय). The latter animate the five organs of action, viz., speech, hands, feet, and the organs of generation and excretion. These

ten *Indrias* in their real condition are not individualized like the external organs which are animated by them but they exist everywhere and only find expression where a suitable organism presents itself.

In the last paper on Sankhyá philosophy it has been mentioned that one-half of *Sabdātunmātra* plus one-eighth of each of the other four *tanmātras* form Ether or Akás. Later on it is stated that Ether is equivalent to one attribute, viz., sound. This is likely to cause some confusion. The latter statement is made from the stand-point of our consciousness which is unable to take note of the minuter constituents of Akás. What is meant here is that we become aware of the existence of Ether by perceiving sound only. The other constituents of Ether escape our observation. And why? Because the proportion of *Sabdātunmātra* forms the greater portion, that is, one-half of Ether. Besides the ten *Indrias* mentioned above there is the eleventh *Indria* (Mind) which animates the five *Gñānen-drias* (ज्ञानेन्द्रिय) just in the same way as these latter animate the five *Karmendrias* (कर्मेन्द्रिय).

कर्मेन्द्रिय इन्द्रियैरानर मेकाक्षयकम्

२।१८॥ कः खः ॥

That eleventh *Indria* which is different from the five organs of perception and the five organs of action is called Mind.

श्रोत्र व्यतिरिक्तं कर्तुं बहुव्ययवर्धनं

मनो देशान्तरं यद् गृह्ययन्तिमहिन्द्रियं

मोलेन्द्रियमिति ॥ आत्मानात्मविवेकः ।

That invisible instrument of perception which exists in space and which animating the physical organ called ear is capable of hearing sound is called *Śrāvanendriya* (श्रवणेन्द्रिय). Similar definitions are offered as regards the other four *Gnānendriyas* (ज्ञानेन्द्रिय).

वाग् व्यतिरिक्तं वागान्तरगतस्थानवर्ति

यद्गोचरव्यवस्थितमहिन्द्रियं वागिन्द्रियमिति ॥

That which is different from the physical organ of speech but which animates it by acting on the eight points (हृदय, कण्ठ, तालु &c.) of that organ is called *Bāgēndriya* (वागेन्द्रिय). Similar definitions are offered in the Śāstras as regards the other four *Karmendriyas* (कर्मेन्द्रिय).

The word *Indria* (इन्द्रिय) literally means instrument for performing some work. These instruments must belong to some actor. Here the *indirect* actor is *ātma* (self). Gaudapāda defines *Indria* (इन्द्रिय) as that which belongs to the *Indra* (lord), i. e., soul. The mind is said to be the lord of the *Indrias* as without it every *Indria* ceases to act.

जगत्कामदानयनः स हृदयमिन्द्रियं च

हृदयविरचानविद्येवात्मानार्थं वाङ्मोक्षदाच ॥

वाङ्मोक्षारिका १२३ ।

The mind is regarded both as an organ of perception and action on

account of its connection with the *Gnānendriyas* (ज्ञानेन्द्रिय) as well as with the *Karmendriyas* (कर्मेन्द्रिय). Its main function is reflection (चिन्तन). As it performs the function of the organs of sensation as well as of action, it is regarded as an organ. Like other organs it is in contact with external qualities and their modification.

There are two methods only by which investigation into the phenomena of nature may be carried. The deductive method at first assumes the existence of a spiritual entity and then descends from the general to the particular, step by step, into the specialised gross elements. It is a process from the general to the particular. The Vedāntists employ the above method in explaining the universe from the standpoint of Brahman. On the other hand, the Sāṅkhya philosophers try to rise from the particular to the general, from the specialised gross elements to Brahman. For this reason the latter system is more suited to the comprehension of the beginner than the former, though the goal of both the systems is the same.

We have just now found that the external world is composed of the five gross elements together with their minute counterparts, the *tanmātras*. On the other hand, we have also found that the internal world (i. e., which exists within our body) is composed of the *Gnānendriyas* (ज्ञानेन्द्रिय), five *Karmendriyas* (कर्मेन्द्रिय) and *mind*. But is the mind an independent entity? Does it not depend on something else behind it for its existence? By the aid of the *Indrias* it thinks and contemplates but is there not anything else which stands to it in the same relation as mind itself bears to the *Indrias*? Certainly there is. It is the sense of "I" (आहं) which exists

in every being and by which alone the mind is capable of reflection and introspection. This entity is quite distinct from others and forms, as it were, the base upon which the *Indrias* and the mind can rest. This egoism (I) is common to every sentient being. Collectively considered it is known as *Ahankār* (अहङ्कार).

But the sense of *Aham* (अहं) itself is the result of the sense of duality. There should be a faculty in us which takes note of duality at first and then afterwards distinguishes "I" from its surroundings, i. e., "not—I." Where there is no sense of duality there can not be any difference and consequently there can not be any sense of egoism as we feel it. The sense of "I" is, therefore, posterior to something which takes note of the sense of duality and from which egoism follows. There is at first the certainty that there is duality and afterwards the sense of "I." The faculty which ascertains this and from which egoism proceeds is called intellect (बुद्धि). This faculty of ascertaining is common to all sentient beings. Hence, taken collectively, it is called *Mahatattva* (महातत्त्व), the great faculty, the faculty by which alone everything is ascertained and from which ascertainment everything proceeds. This entity (महातत्त्व) forms the base, as it were, of egoism, mind, and the *Indrias*.

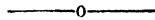
Mahatattva (महातत्त्व) is the twenty-third out of the twenty-four categories of Sāṅkhya philosophy. It is the minutest form in which *Prakriti* can exist while the compound element earth is its grossest form. Ascertainment is the function of *Mahatattva* (महातत्त्व) and as long as that function will be exercised, so

long we shall not be able to escape the dominion of *Mahatattva* (महातत्त्व). Everything is ascertained by the exercise of *Buddhi* and the function of *Buddhi* is certainty. But *Mahatattva* (*Buddhi*) has some source, like the other inferior *tattvas*. Everything within the province of certainty must be included within the dominion of *Mahatattva*. For this simple reason, the source of *Mahatattva* (बुद्धि) must be an entity which is beyond certainty, or about which nothing definite can be predicated. Hence it is called *Avyakta* (अव्यक्त) in Sāṅkhya philosophy, which means the indefinite principle. The distinction between the other *tattvas* and *avyakta prakriti* lies in this that the latter can not be characterised by any special quality whatever. Though itself the cause of all other attributes it is the burial-ground, so to speak, of the three-fold attributes of which the universe is composed. Hence it is called the *Sāmyabasthā* (state of equilibrium) of the three-fold attributes *Satya* (सत्य), *Raja* (रज), and (तम). But more of this hereafter.

In understanding the true meaning of the Sāṅkhya philosophy it should be borne in mind that of all manifestations from *Mahatattva* (महातत्त्व) downwards, there are two sides, viz., physical and metaphysical. For instance, the metaphysical side of *Mahatattva* (महातत्त्व) is consciousness which is reflected on its physical side, viz., the material which composes the finite *Upādhi* called *Buddhi* (बुद्धि). Every finite consciousness must have its *Upādhi*, otherwise consciousness must remain infinite. All manifestations from *Mahatattva* (महातत्त्व) down to the gross element earth are the manifestations of *Mulaprakriti* (मूलप्रकृति).

We will devote a separate paper in discussing what is meant by the term *Mulaprakriti* in Sāṅkhya philosophy. Suffice it to say at present that when at the beginning of a new evolution the equilibrium of the three qualities, *Satya*, *Raja*, and *Tama* is destroyed, all the higher conscious manifestations are produced from *Satya* (सत्य), the lower conscious manifestations from *Raja* (राज), and the unconscious

gross manifestations from *Tama* (तम). The manifestations of *Satya* (सत्य) produce *Mahatattwa* (महातत्त्व) and the five *Guṇendriyas* (गुणेन्द्रिय), the manifestations of *Raja* (राज) produce the five *Karmendriyas* (कर्मेन्द्रिय) &c., the manifestations of *Tama* (तम) produce the five *Tanmātras* (तन्मात्र) and the gross elements.



OUR EXCHANGES.

A PLEA FOR PANTHEISM.

BY HEINRICH HENSOLDT, PH. D.

Prakriti [matter] is an illusion ; Purusha [mind] alone is real.—*Upanishads*.
Gegen Dem steht kämpfen Götter selbst vergebens.—*Goethe*.

IN the November ARENA an anonymous critic, styling himself "A Student of Occultism," has deemed it expedient to "correct" certain statements of mine in reference to the teachings of Coomra Sāmi, contained in my paper on Thibet, and to enlighten an unsophisticated public as to the *real* philosophy of the "Brotherhood of India." He begins his extraordinary effusion with the announcement that he has "devoted more than twenty years to the careful study of occult philosophy," and that, for nearly half that time, he has been a "*regularly admitted member*"* of that mystic order which alone could invest him with the authority to speak upon the subject under consideration."

* * * *

How many more times must it be

repeated that the thorny path of the Indian recluse—his progress to a higher knowledge—does not lead through the gates of a formal "initiation" by more advanced hierophants who have already climbed the Himalayan heights? There are many who seem to look upon adeptship in the light of a trade, which can be learned by any grocer's clerk, after a more or less extended apprenticeship. Numerous letters have been received by the writer from people who wanted to know whether adepts accepted pupils from the United States, and under what conditions Coomra Sāmi would be likely to receive them as boarders. The following quotation from the second part of my paper on Thibet† will be of service here:

"There is no such thing as a

* The italics are mine.

† THE ARENA, August, 1894, page 372.

course of studies prescribed or laid down by the esoterics which will enable the neophyte in the course of time to cast a glimpse behind the mysterious "curtain." No amount of hard work and perseverance, in the line of applied studies, would materially assist the searcher for truth; the long years of probation and the various modifications of self-denial which are usually imposed upon the neophyte by those who hold the key to some of nature's greatest marvels have no other purpose than to test the powers of endurance and the personal character of the *chela*. . . . The wisdom you are in search of is not to be found in books. . . . There are things which it is altogether impossible to express in words. . . . The world behind the curtain is so utterly unlike the world revealed by our senses that the masters could not describe it if they would. . . . *Look into your own self*, and if you do this rightly you will *see* everything. . . . You must climb the Himalayan heights with painful effort."*

It must be obvious to all but the dullest that Western science, after more than six hundred years of investigation, has not only failed to pierce the gloom which shrouds the mystery of life, but that no amount of experimental research on the lines hitherto followed will ever bring us an inch nearer the solution of the great questions: "What are we? Whence do we come? Whither do we go?" which have puzzled the wisest of mankind from the very dawn of reason. Science is, and always has been, reasoning in a circle; for instead of telling us *why* things happen in a certain way, the man of science explains *how* they happen; and instead of trying to take cognizance of the mysterious forces behind the tangible and measurable universe, Western science has always been

engaged in a process of gauging, weighing, and measuring that which it cannot satisfactorily explain.

That we are surrounded by a host of unknown forces for which we have no sense perceptions can be clearly demonstrated even on physical grounds. During the evolutionary progress of man from the forms of a lower world—the long, wearisome pilgrimage of the ego, through countless gradations, to its present high eminence—only such sense-organs have been developed as were absolutely necessary for the preservation of the species. "Nature" is very chary of her endowments. If we look around and examine any of the numberless representatives of organic life—whether a butterfly, star-fish, or dromedary—we find it provided with only just those sense-organs without which existence would be either impossible to it or of the most precarious order. There is no waste of energies in any given direction throughout the so-called physical universe, and everything is arranged on the most economic principles. Man's "five senses," along with the rest of his faculties were evolved to enable him to obtain his food on the one hand, and protect or warn him of dangers on the other; and it is not merely possible, but absolutely certain, that we are surrounded by a vast array of forces to which we are blind—forces which are, in the true sense, occult—because we have no means of perceiving them, and because they are of no immediate advantage or detriment to the race.

The following illustration will render this clear to all except our occult critic and his "thirty-three active living masters of the Inner Temple of the Mystic Brotherhood." Imagine a pendulum, suspended in a room from which all light is excluded, amidst a darkness deeper than that of Tartarus, and a silence as

that of the grave. Now imagine this pendulum to be set in motion by some invisible hand, and compelled to vibrate or swing to and fro with an *ever-increasing speed*.

An observer present in the room would not, for a while at least, know what was going on, because neither his sense of sight, hearing, smell, or touch has been appealed to. But as soon as the vibrations of the pendulum have reached the rate of about thirty per second the silence is interrupted, and a very low musical sound is heard—the lowest note the human ear can grasp—lower than the deepest bass of a church organ. This sound, however, will rise in pitch in proportion as the vibration quickens, and will travel over the entire musical scale, until, when the speed has risen to about forty thousand undulations per second, it has reached the *highest* note which the human ear can grasp, and there will be *silence once more*.

But the motion of the pendulum goes on, and at last—after a veritable ocean of undulations has been left behind and the vibratory speed has reached the enormous figure of six billions per second—a *dull red light* looms from the Cimmerian darkness, the light of the red end of the spectrum. The motion now appeals to our sense of *sight*, and in proportion as it rises to still giddier heights the color changes into yellow, green, and blue, until, at the rate of about fifteen billions per second, the extreme violet end of the spectrum is reached, and there is *darkness once more*. But the motion goes on forever.

Now between the forty thousand vibrations representing the highest *sound*, and the six billions of the *dullest light*, there is an enormous gap—an ocean of wave-motions which are altogether beyond our perception, but which are known to exist, for everything is continuous in nature, and there are no sudden breaks anywhere. Tyndall was one

of the first to point this out and to suggest that within this vast chasm of forces—forces which no eye can see and no ear can perceive—we must seek for the explanation of the mysterious potentialities known as electricity and magnetism.

Coming back to our occult critic: it is in the discussion of the subjects *mind* and *matter* (if a string of preposterous assertions may, indeed, be called a discussion) that he is, unconsciously, most amusing. After trying to ridicule Coomra Sami's lucid demonstration of the unreality of matter, he pompously asserts:

"So widely is this at variance from the very basic and elementary principle of their philosophy, that I am impelled to give a brief statement of their true position upon the question under consideration. Instead of believing or teaching that 'There is no such thing as matter,' or that 'what we call matter exists only in the mind,' the very foundation rock upon which the superstructure of their entire philosophy rests is the great universal truth that *matter exists everywhere*."

For downright, unadulterated nonsense this exceeds even the inimitable scientific proclamations with which his grace the Duke of Argyll from time to time delights and astonishes European savants. Poor *mahatmas*! poor dear innocents of the Inner Temple! So you "believe and teach 'that matter is real and exists everywhere, and that the spirit of an individual is as truly a *material* organism as is the physical body which envelops it.' " I never knew that you *believed* or *taught* anything, because I always understood that each of you represented a different stage of mentality, and that the word *belief* had no existence in your vocabulary. Adepts do not "believe"; they *know*.

What about the Upanishads? What about the hoary wisdom of

the *rishtis*? What about the great doctrine of *maya*, which is peculiarly a product of the oriental mind, and which has been the fundamental conception of enlightened India from time immemorial? What about Patanjali and the philosophy of the Advaita (the very *term* implying *non-duality*, or the sole existence of mind)? What about Buddha, who undoubtedly was the greatest esoteric teacher the world has ever seen?

Matter real, and "spirit" a modification of matter, forsooth! Shades of Plato, Spinoza, and Kant; of Schopenhauer, Carlyle, and Emerson! Here is a "regularly admitted member" of the "Brotherhood of India" declaring—in the teeth of the hoary philosophy of the Oriental Aryans—that the doctrine of the unreality of matter is diametrically opposed to the belief and teaching of the "thirty-three active living masters of the Inner Temple of the Mystic Brotherhood"

Let us now examine the kind of logic which this tremendous occultist employs in order to demonstrate the fallacy of Coomra Sâmi's reasoning. One sample will suffice. Instead of saying, "We [Hindoos] live on rice, and most of us are satisfied with one meal a day," Coomra Sâmi—so our initiate of the Mystic Brotherhood informs us—should have said, "We imaginary beings (Hindoos) think we live on a cereal fantasy (rice), and most of us imagine ourselves satisfied with one such delusion (meal) a day." According to the judgment of our occult critic it would appear the height of absurdity that a philosopher like Coomra Sâmi, who denies the reality of matter, should speak of *rice*, *meats*, *salt*, *cloth*, *plam-leaves*, etc., and it is easy to perceive from his frantic exultation over this wonderful discovery that our phenomenal mystic is thoroughly convinced of his having scored a cardinal point

by drawing attention to this alleged inconsistency.

It is amazing to notice the blindness which still prevails, even among those who lay claim to a superior education, in reference to the clearest philosophical conceptions. Details of the most paltry and trivial order, in the line of "physical research," viz., the senseless process of *labelling and classifying* that which ought to be *explained*—which is grandiloquently styled "science"—paltry details, I say are hunted after and stored up by learned pedants, with a zeal worthy of a better cause, and these trivialities afterwards solemnly rehearsed, palmed off as education upon a credulous and unsophisticated public by the hopeless incapables who occupy the chairs of "learning" in our colleges. Theirs is indeed a *learning* in the most literal sense of the word, a learning such as every Tom, Dick, or Harry can acquire, if he only serves the customary apprenticeship.

Let the reader bear in mind that the great majority of our so-called scientists are specialists; that ninety-nine out of every hundred have selected, from the vast and bewildering maze of nature's manifestations, some narrow groove, along which they work like moles and that although they may acquire a world-wide reputation in their "line," yet they are not qualified to pronounce an opinion on anything beyond their speciality. They are not scientists in the broader sense, for the true scientist must, at the same time, be a philosopher.

There is no lack of specialists in science, but there is a lack of philosophers; there is a lack of those who can rise beyond the level of their surroundings—a lack of those who can *think*. But to be able to think and philosophize one requires to be endowed with a superior *mind*—and nature is very

chary of her endowments. It is easy enough to crowd into a poor brain a lot of facts, a mass of detailed information in reference to any given department of science. A boy with an inferior cranium may crowd into it by dint of hard work and perseverance, an enormous amount of information, and may continue this accumulating process till his brain is a veritable encyclopædia of heterogenous knowledge; yet the chances are a thousand to one against his ever contributing *one original idea* towards that fund of real wisdom which is our most precious inheritance.

One of the greatest triumphs of the human mind, and beyond comparison the most important step hitherto taken towards the solution of the world enigma, was the discovery that *an object implies a subject i. e.*, that any given object, for instance a tree, cannot, by any possible stretch of imagination, be said to exist, unless there be at the same time an eye to see or a hand to touch it—in other words, *a mind to conceive it*. In extension of this discovery it easily follows that the entire "external world" can have no independent existence, viz., cannot be real, except as a mental phenomenon, and that if *mind* should ever be destroyed or cease to exist, the *world*, as a matter of course, would cease to exist also.

This discovery was made thousands of years ago by subtle reasoners in far-off Hindostan, and its deductions are given with marvellous acumen in the Upanishads, which are philosophical treatises appended to the Vedas: a treasure-house of wisdom which has no equal, and in comparison with which the logic of some of our foremost modern luminaries sounds like the veriest child's prattle. In those glorious treatises we have an epi-

tome of wisdom of sages who pondered over life's riddle long before the first Pyramid was built, long before Abraham roamed the plains of Chaldea with his cattle, a treacherous and savage Bedouin. And, like a golden thread running through the Upanishads, is the ever-recurring lesson: *Matter is an illusion; mind alone is real.*"

Nor has modern Hindooism departed from these precepts, or been able to shake the edifice of resistless logic, rendered absolutely impregnable by the wondrous wisdom of the past. Mr. Manilal Nabhubhai Dvivedi, professor of Sanskrit in the Samuldas College of Bhavnagar, one of the most philosophical minds of present-day of India, as well as one of the profoundest Vedic scholars, in his "Monism or Advaitism,"* says (p. 37): "What is matter? What is *prakriti*? The question is already answered when we say that it is never independent of thought." Again (p. 39): "*Māya* means illusion; *prakriti* [matter] is an illusion no doubt; mind being sufficient to send forth these illusions from within itself." In another place (p. 33): "The Advaita philosophy questions the very nature of our perceptions of matter, and establishes that we are never conscious of anything *beyond our consciousness* of the phenomenon;" and "The substance and forms of things are mere assumptions, not independent of our thought." Finally (p. 41), "Thought is the only thing constant and unique."

How, in the face of this overwhelming consensus of fact, our "student of occultism" can have the hardihood to assert that "Nothing has ever appeared in print more radically unjust to the Mystic Brotherhood and their philosophy than the allegation of Coomra Sami that they deny the existence of matter,"

* Subodha Prakasa Press, Bombay, 1889.

surpasses my limited understanding.

To the ordinary untrained intellect, with its crude, empirical conceptions and its blind, unreasoning dogmatism, nothing would seem more absurd than the idea that the external world is not real. The mere suggestion of such a possibility is enough to set every dunce in Christendom bellowing with derisive mirth. "What? you actually mean to tell us that these chairs and tables do not exist? Are you mad? Why, *here they are!* you can *see and feel* them, and what better proof can there be of their reality?" This is the stock argument resorted to by those who are not accustomed to ponder over the cause of things, but are satisfied to call a certain object a "stone" and another a "tree," because they have from infancy been taught to do so, and who go through life without ever realizing the profound mystery which is involved in these conceptions. Verily, it *does* require a great deal more than the so-called "evidence of our senses" to demonstrate to enlightened reason the reality of the external universe—a *very great deal*.

Where is your universe without your *mind*? Take away a man's mind, and what has become of his world? What, I ask, has *become* of his chairs and tables; of his trees and flowers; of his sun and moon, and the host of stars which make up that universe which now appears to him so substantial? *They have vanished into nothingness.*

ARENA. (To be continued.)

THE GERMAN VIEW OF SÁM-KHYA PHILOSOPHY.

(CRITICISM OF PROFESSOR GARBE'S "SÁM-KHYA-PHILOSOPHY").

CONSIDERING the fact that Buddhism has sprung from the

Sámkhya philosophy, it is to be anticipated that the present work, which is the first attempt at giving a systematic exposition of its nature, history, and tenets, will meet a widespread demand, not only among scholars, but also among the public at large. Professor Garbe, the translator of the most important Sámkhya texts, is of all our Sanskrit scholars pre-eminently fitted to be the interpreter and expounder of the Sámkhya system, and indeed this work of his brings his former historico-philosophical labors to a certain consummation, showing them in their importance, and allowing us to understand the plan of his studies.

The Sámkhya philosophy, founded by Kapila, is closely connected with Buddhism. The Sámkhya philosophy is the mother of Buddhism, and Buddha has derived from it many of the fundamental teachings of his religion. Many tenets, and the solution of many problems, were adopted by Buddha without essential change. Especially the four noble truths are plainly foreshadowed in the Sámkhya philosophy. Both the Buddhist and the Sámkhya philosophers hold that life is suffering, and that efforts must be made to deliver us from the evil of suffering. The contents of the Sámkhya doctrine has been formulated in the following four tenets: (1) what one must deliver oneself from is pain; (2) deliverance is the discontinuance of pain; (3) the cause of that from which one must deliver oneself is a lack of discrimination, which is based upon the connexion of the soul with matter, and produces pain; (4) the means of deliverance is the discriminating cognition. Not only the method of stating the problem of the deliverance from evil under four heads, but also the very formulation of these four sentences have, to a great extent, been retained in the Bud-

dhistic terminology. Nevertheless, a great change is noticeable from Kapila to Buddha, and indeed it is a change for the better. It is a progress of paramount importance. Says Professor Garbe, on page 143: "The original Sámkhya doctrine declares even good works do not enhance but hinder the attainment of the discriminating cognition (which is the means of salvation). Accordingly, nothing is said in the Sámkhya system of morality, and this want has been supplied by its daughter-system, Buddhism, in the most admirable way,—and in an impartial consideration we must not conceal the fact that the original Sámkhya philosophy, which contributed much to the mental equipment of Indian thinkers, must have played a certain part in the unfavorable development of the Indian national character. Even in some passages of the text-books of the system a morally pernicious influence is perceptible."

Professor Garbe presents the Sámkhya philosophy in uncolored objective exposition without criticism and without comparison with similar ideas of European philosophy, and this method seems to be the proper one, because we must first have the facts clearly stated before we can use or apply them. By drawing parallels too soon we shall only be bewildered, and misunderstand the peculiarly Indian spirit of the various Indian thinkers.

Professor Garbe's book is divided into four parts. The introduction contains four articles of general interest on the Sámkhya philosophy, its history and literature, its connexion with Greek philosophy, and a survey of the other philosophical systems of India. The second part characterises the Sámkhya philosophy. The name is derived from *Sámkhya*, number, and is usually explained as a numeration-philosophy, that is, as a system of thought

based upon exact distinction, measuring and counting. Professor Garbe considers this explanation as an after-thought, and believes that the name was originally a nickname invented by its enemies, the Brahmans, who intended to ridicule the method of numeration, for the Sámkhya philosophers show a special preference for reducing abstract concepts to dry enumeration. The world-conception of the Sámkhya philosophy is a consistent pessimism. All life is suffering, and the happiness which our experience appears to afford does not exist in reality. The worst suffering, however, consists in the necessity of a constant repetition of old age and death in every renewed existence. This is the nature of *samsára*, of which we read (page 133).

All living beings without distinction are suffering the pain produced by old age and death. All are possessed of the worm, which is the fear of death, presenting itself as the wish, 'may I not cease to exist, may I live,' and anything which creates fear is pain; therefore, death is pain."

The aim of the Sámkhya school is a perfect annihilation of pain. Here the various methods of overcoming pain are refuted. The materialist hopes to free himself from bodily pain by medical treatment, from mental pain by all kinds of enjoyment, and protects himself against evil influences from supernatural sources by the use of magic. All these means are rejected by the Sámkhya philosophy as insufficient. They do not insure certainty, and afford only a transient relief. The Brahman religion offers sacrifices as the best means of escaping pain, and of attaining a place in heaven after death, where all pain will be at an end; but the Brahman receives the same answers as the materialist. His means are insufficient. Rituals are of no avail, and sacrifices are

often impure, for they imply the shedding of blood and the slaughter of animals involves us under all circumstances into guilt, which, according to the law of relation, will produce pain. Moreover, rich people can indulge in religious sacrifices, while poor people cannot. Thus, the poor are excluded from the methods of salvation offered by the materialist as well as the Brahman. No less vain are the hopes of the Yoga practice, to attain salvation by acquiring supernatural powers. Deliverance must not only free us from pain, but from its cause, and must make its return forever impossible. Now, since pain lasts only so long as the soul is in connexion with bodies and organs, salvation can obtain only if the migration of the soul is finished. And this goal, the absolute discontinuance of pain, can be reached only through philosophy, consisting in the discrimination between soul and matter.

Many constituent parts of the Sāṃkhya system are common to all other Indian philosophies. These are especially the ideas of *samsāra* and deliverance, which are treated on pages 172-184.

A peculiarly interesting feature of the Sāṃkhya philosophy is its pronounced atheism. While the existence of the national gods of India are not denied, the idea of a personal world-creator is most emphatically rejected. The mythological gods are not regarded as eternal beings, but as individuals who have their own karma and merit, who have originated and will pass away. There is probably a purpose in distinguishing between the *devas*, that is the national gods of India and *Isvara*, the powerful, the Lord, meaning a personal world-creator. The belief in the former is not interfered with while the belief in the latter is rejected on physical, logical, and moral grounds. Sāṃkhya atheism is based, first, upon the doctrine that uncon-

cious matter acts with intrinsic necessity according to the forces which it contains; secondly, upon the consideration of the law of karma which prescribes the course of the activity of living beings; and among other reasons we find, thirdly, that the problem of the origin of evil appears insolvable upon the assumption of theism. Professor Garbe quotes on pages 192-193 passages from the *Kārikā* 57, and the *Vijnānabhikshu*, VI, 65, which do honor to the subtle thought of old Indian thinkers, and which will not be easily replied to even by our modern theologians.

The third part contains the doctrine of matter, consisting of chapters on cosmology, the reality of the phenomenal world, the attributes of matter or the three *gunas*, the evolution and reabsorption of the world, the concept of causality, the products of the fine and the crude elements. We need not mention that the old Sāṃkhya philosophers had not the slightest idea or correct knowledge of the physiology of the human organism. Their physiological knowledge is rather an *a priori* construction of what the organs of the soul might be than a real description of facts. The Sāṃkhya philosophy distinguishes between the *buddhi* or the reasoning organ, the *ahamkara* or the ego-creator, the *manas*, or the internal sense. Besides these three there was the notion of an inner organ of unity. Besides the external senses there were thirteen organs which were supposed to hold an intermediate position between the purely psychic and bodily sense-activity. The material body consists of crude matter, and is doomed to perdition at the moment of death. There is another, more sublimated body (not unlike the astral bodies of theosophists) which is supposed to survive death. This sublimated or inner body is supposed to accompany the soul in its transmigrations,

and it, too, partakes of the *samskāras* or dispositions produced by merit and demerit. Every process impresses an analogous vestige into the soil of the thought-organ, and this vestige continues as a germ in the ground, and constitutes a disposition or *samskāra*, that is, a preparation or readiness for future reproduction of this process. These dispositions form in their illimitable mass an essential attribute of the thought-organ. The thought-organ is actually colored by them, so various are the innumerable dispositions which during the course of many births have acquired citizenship, usurping it according to the irrefragable natural law to which the individual is subject. These remain a constant property of the individual, conditioning the functions indispensable for physical life, the habits and talents which we as we say, bring with us into the world, all of which are the heirloom of former births. They are impressions which in the meantime continue to exist and preserve their latent power, ready to manifest themselves whenever needed, like seeds which have been stored away for years, but as soon as brought into favorable conditions sprout with the same vigor as if they had just been harvested. We do not remember our past destiny of former births, as their impressions are without consequence in their present existence, and they can never be lost.

The last part is devoted to the doctrine of the soul which constitutes the dualism of the Sāṃkhya system.

Professor Barthelmy in his *Prémière mémoire*. pp. 440-450, does not understand how Kapila, according to the Sāṃkhya system, could retain the conception of the soul as perfectly inert, and here Professor Garbe replies that Kapila's soul-conception was invented to explain

consciousness. The *buddhi* is said to be purely material, not less than bodies and other objects; it is also an object. The soul, however, produces the various attitudes of the inner organs by consciousness, by merely being near and throwing light upon their conditions. How much akin this view is to some modern conceptions of the soul, which insist upon the passivity of consciousness, need not be mentioned. Kapila's dualism of the distinctness of the soul leads him into the doctrine of the plurality of souls, which makes his system involved and naturally led to the criticism exercised by his successor, Buddha. Buddha went so far as to deny the existence of the *ātman*, considering the soul as the continuity of many mental acts, thus leading again to a monistic conception.

Deliverance could be attained only by a discontinuance of the effect of the objects upon the soul. Deliverance could not be conceived as a reabsorption of an individual soul into a divine soul, because, according to the Sāṃkhya system there is no God, and if a God existed, such a deliverance would be furnished solely because of the law that every combination leads to separation. Further, deliverance cannot be the annihilation either of the soul or of the world, because experience teaches that the aspiration of man seeking deliverance is not directed toward annihilation. All this is not deliverance. But what is deliverance? According to the explanation of Aniruddha it is an indescribable condition in which all pain is done away with, excluding the possibility of its return. But since pain is supposed to originate through the connexion of the soul with matter, deliverance consists in the perfect separation of both in a definite isolation of the soul. This separation means that

any pain which affects the inner organ has ceased to throw its reflex upon the soul, or, to use another expression, that the organ affected by pain is no longer illuminated by the light of the soul, by consciousness. The soul continues in its state of deliverance as an individual being, but it exists in a state of absolute unconsciousness. Doubts as to the possibility of such a state are refuted by calling attention to such conditions as dreamless sleep, coma, or trance, in brief, all states in which consciousness disappears; the main difference between these states and deliverance being that they still contain the germ of being bound to material existence, which does not obtain in deliverance.

In the Introduction Professor Garbe puts forward a theory of the un-Vedic origin of the Sámkhya philosophy: not only because Kapila's doctrine was heretical and contradictory to the Vedas, and unknown in the Vedas, but also because none of its fundamental tenets are found in the Vedas. These tenets are the absolute disparity of the spiritual and material principles, the multiplicity of souls, the independence and eternity of matter, the view that matter consists of three constituents, the *sattvas*, or goodness, the *rajas*, or badness, and the *tamas*, or indifference; the unfoldment of the world from primitive matter; the conception that first the psychical organs and then the outer objects originate; the trinity of the psychical organs, the twenty-five principles, the doctrine of the sublimite elements, and the inner body of the dispositions or *samskaras*; the conception of psychical processes as primarily purely mechanical, and only raised into consciousness by the spiritual power of the soul; the denial of the existence of God, and finally the pro-

position that deliverance is possible by distinguishing spirit and matter. None of these ideas, Professor Garbe states, can be found in the Brahmanas and in the Aranyakas. These, in brief, are his arguments to substantiate his claim of an un-Vedic origin of the Sámkhya philosophy. His arguments, however, do not appear to us sufficient, for how often do new ideas originate by contrast, by combination, or through the suggestion of the untenability of the prevalent ideas. Thus, Kant's philosophy has, as we most positively know, its roots in Wolf and Hume. Nevertheless, if we enumerate Kant's fundamental doctrines we shall find none of them in the works of those philosophers from the study of which he received the strongest impulse to their formation. Thus, in the face of the facts enumerated by Professor Garbe, we still regard a Vedic origin of the Sámkhya philosophy as possible, and if it were not so the mystery of its origin would be greater than before. For, not knowing at that time any higher civilisation than that of the Brahmans, how shall we account for the origin of this original and most independent philosophy of ancient India among those foreign invaders? Whatever be the truth regarding the home and origin of the Sámkhya philosophy, it remains the most thoughtful dualistic system of India, and, apart from shortcomings due to the lack of natural science, perhaps of the whole world. The present volume is unquestionably a very scholarly and reliable exposition, and, as such, an indispensable handbook for students of Indian lore, and especially for those who are interested in the origin and development of Buddhism.

The Monist.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 10.)

ATTRACTION and aversion to its objects are natural to each sense [according to their agreement or otherwise with its predilections]. Do not let them [attraction and aversion] have the upperhand of you. They are his [mumukshu's] enemies. 34.

Sankara. If all beings act according to their respective *prakrities* (natures), and as there can be nothing which is free from *prakrity*, the theory of action by free-will is exploded and *Sāstra* becomes void of all usefulness. Lest such a question arise *Bhagabān* introduces this *sloka*. Among objects of all senses, such as sound &c., there is attraction to agreeable and aversion to disagreeable sounds &c.; thus in every object of the senses attachment and repulsion are natural. The scope of free-will and *Sāstra* here is this: Being well-grounded in the teaching of *Sāstra* do not let yourself be influenced either by attraction or aversion. When the *prakrity* of a person placing attraction and aversion in the forefront, leads him to carry out her desires, it is then that one's own duties are foresaken and that of another is taken up. When on the other hand attraction and repulsion are overruled by their opposite [the superior intelligence spoken of in, II. 66-68], then a person looks with the eyes of the *Sāstra* and does not become the slave of *Prakrity*. Therefore do

not get under the sway of them—attraction and aversion,—for they, like thieves waylay and cause harm to the traveller of the path of *moksha*.

One's own duties, performed however imperfectly, is superior to the perfect discharge of that of another. Death is preferable (if that be the effect of continuing) in one's own duties: (the after-effect of the adoption of) the duty of another is most terrible. 35.

Sankara. Lest *Arjuna*, though admitting the evils of attraction and aversion, misunderstands *Sāstra* by fancying it to be more moral to take up another's duty, *Bhagabān* introduces this *sloka* to say that he is wrong in thinking so. [The full form in which this question might present itself is thus put by other commentators: Admitted the evil effects of being led away by attraction and repulsion; but should I not, after controlling their impulses, as you say, for their control is all that necessary,—with the help of *Sāstraic* knowledge, adopt a line of work which is unattended with the evils which darken my sphere of duty, e. g. the duty of a *Sannyasin*, who remains absorbed in divine meditation and supports himself by begging alms, instead of the duty of a *Kshettriya* which entails the killing of friends and relations among other human beings? It is better by far to continue in the performance of one's

own duties*, even if they are done very imperfectly, than to usurp the duty of another, though it might be performed most ably and perfectly. Even if death be the result of attending to one's own duties it is preferable to life kept up by the discharge of another's duty. Wherefore? The effect of discharging another's duty is most frightful, for this conduct brings in its train the pangs of hell &c (other death).

Now *Barshneya* ! what is it for, that a person is led to sin, even if he is unwilling, as if driven by force? 36.

Sankara. "Though you have during your discourse, referred to the root of all evils in a desultory and indefinite manner, as in *slokas* *आयतो विषयान् पुंशः* (II. 62), *रागद्वेषे ह्यस्य परिपन्थिनौ* (III. 34)," says *Arjuna*, "yet I desire to have a succinct and well-defined account of it, knowing which I shall try my best to tear it out." What is the cause, owing to which, a person, like the slave of a king, sins, even while he has no desire to do so, O *Barshneya* (a son of the *Brishmi* family !) as if compelled by a superior force. The analogy "like the slave of a 'king'" is given to convey the idea of the application of a strong force from without.

It is desire, it is anger, born of the *rajagunam* (the name of the active, attracting principle). (It is) ravenous and unholy in the extreme. Know it to be the enemy in this (world). 37.

Sankara. "Hear of that enemy, which works all evils about which you ask" said *Sree Bhagabân*. *एतद्वैराग्यं सत्सङ्गं धर्मसङ्गं वयसः श्रेयः । पराङ्मनस्यैव मोक्षस्य वस्तुं भग इतीह त्वया* [The word '*Bhaga*' (भग) signifies, all-power, all-morality and goodness, all good-fame, all wealth and beauty, perfect non-attachment and the fullest emancipation]. These six attributes beginning with 'all-power,' are eternally existent in their entirety in *Vásudeva*. *जन्ममर्त्यं प्रलयश्चैव भूतानामात्मनि गतिम् । वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति* [The word '*Bhagabân*,' is applied to Him Who knows about the origin and destruction, arrival and departure of all beings and what constitutes true knowledge and ignorance]. That *Vásudeva* who possesses the most perfect knowledge about the origin &c. of all things is the object of the word *Bhagabân*. It is desire which has overpowered all beings and is the enemy, because for it alone are all the evils which befall all beings. This desire, whenever interrupted, changes into anger. This anger also, springs from the "principle of attraction." Here desire may either be taken as the producer of the "principle of attraction" or the product of the same. Desire taking its rise, spreads the rays of attraction and urges a person to action. We hear persons rave, who connecting or identifying Self with foreign objects on account of their intense thirst after them, and suffering from its bondage, engage in services in which the "principle of attraction" predominates. It is greatly rapacious and is the very centre of unholiness (for

* For the real meaning of the word *Swadharmā* (one's own duties) please see the Text XVIII, 41-44. The allegory-craze which runs high now seems not even to have been in its protoplasmic state at the time of Sankara, for he unsuspectingly passes over the word without any comment which in these days, has been made to yield a meaning, which fairly metamorphoses the *Gita* from a record of *states* into a strained out-at-elbows allegory.

all sins emanate from it) and led by it an animal sins. Therefore know it to be the enemy in this world. [Cp: *Smṛiti* यत् इच्छयां द्रोहि बवं हिरेण्यं पयसः स्निग्धः । नालनेकस्य तत्सर्वमिति मत्वा यन्नं ब्रजेत् ॥ Seeing that all the various sorts of rice, wheat, gold, animal and woman cannot satisfy the single thing, desire, be calm].

As fire is enveloped by smoke, as a mirror is by dust and the foetus by the womb, even so is it enveloped by this (desire). 38.

Sankara. How it is an enemy is shown by the following examples. As the luminous fire is covered over by the dark smoke born with it, or again, as the mirror is by dust or the foetus by the membrane-bag, so is it covered by this. These three illustrations might be taken as showing three stages of desire or the three bodies in which desire clothes or objectifies itself to the detriment of *Gnānam*: (1) *Kāraṇa*, in which, like fire covered with smoke, the action of *Gnānam* continues; (2) *Sukṣhma*, in which like a mirror covered with dust, its natural action ceases, but it is not denaturalized; and (3) *Sthūla*, in which like the helpless foetus in the womb, not only does its natural action cease but it is also denaturalized. The three illustrations are also explained to mean *Satwic*, *Rajasic* and *Tamasic* desires respectively].

Kounteya ! True knowledge is enveloped by the unquenchable flames of desire—the constant enemy of the wise. 39.

Sankara. What is that इह (it) of the preceding *sloka* which has been spoken of as covered over with desire? It is *gnānam*, which is covered over by it (desire), the con-

stant enemy of the wise. For the wise knows beforehand and so regrets at all times, even while enjoying the desired-for object, that it is desire which unites him with and separates him from agreeable and disagreeable objects. Hence it is called *his* constant enemy, *not* of the ignorant. For the ignorant is sorrowful and repents for his desire only when it gives him pain, *not before*. It is likened to fire, for it can never be satisfied. [Cp: *Smṛiti*: न जातु कामः कामानामुपभोगेन शाश्वति । इच्छया नान्यथा न भूय एवाभिवर्द्धते ॥ Desire can never be satisfied by the enjoyment of objects, like fire which is never satisfied with *ghee*, but grows in proportion to the quantity poured into it].

The senses, the mind and the intellect are its abode. With their instrumentality it (desire) veils the true knowledge and creates all sorts of illusions. 40.

Sankara. "What is the abode of desire—the universal enemy which veils the true knowledge?—For knowing the seat (stronghold) of the enemy I shall be able easily to surprise it." To meet this query of *Arjuna* the above *sloka* has been introduced.

Therefore, O best among the *Bharata* dynasty! do thou first bring the senses under control and then cast off this unholy (thing) which destroys knowledge, both as gained from without as well as that gained from within. 41.

Sankara. As it is so, therefore do you, at the first step, subjugate your senses and then eschew desire which is the author of all sins. Because it is the real enemy, as it

nullities all knowledge both as gained from the *Shāstras* and *Guru* as well as that obtained from ex-

periences of spiritual realizations which are the means of securing the final emancipation. So cast it off.

SVETADWIPA.

THERE are persons who regard the Hindu *Shāstras* as the very womb of chaos, from which nothing but concrete nonsense and irrationality could come forth. So they most wisely keep themselves at a safe distance from its reach, lest even an occasional touch derange their heads,—and complacently look down upon believers in Hindu *Shāstras* as at best “mild lunatics” whose disease though “mild” is still incurable. And they act consistently when they do not bother others as well as themselves seriously with their views on Hinduism. It is not our object here to enquire into the merit or otherwise of their conduct. It is with another class that we are concerned to-day *who would* not let the Hindus alone, but must perforce bring them to their senses. Their solicitude is no doubt laudable, but their procedure and the attitude which they bring to their work are, as the Hindus complain not very unjustly, arbitrary, irrational, and uncalled-for.

It may interest our readers to learn something about this very interesting set of our friends and the manner of their manipulation of the *Shāstras*. They do not seriously believe in the Hindu *Shāstras*, no; but still, by spasmodic efforts, time and again, in which, connexion with the context, records of history, purpose and bearing are deliberately ignored or overlooked, they attempt to evolve an imaginary cos-

mos out of *Shāstric* chaos, by thus arbitrarily rejecting portions that appear distasteful to them while accepting such of them as do not appear altogether unpalatable, whose origin, however, they are sure to trace to the scriptures and teachings of non-Hindu nations.

Thus the account of Sreekrishna's Life and Character they treat in the following fashion. They do not believe in the *Shāstras*, but still choose to believe for purposes of their own in the existence of *Vrindāvana*, in His amours; and they prune and cut *Shāstra* short to suit the self-same purpose, in the matter of the number of His lady-loves, His age at the time of love-making and other most important details, which, by the way, do not go to establish their theories, but the very reverse, and which the *Shāstras* record as marks of his Godhood. Now what the Hindus most humbly submit here is, that the account of His amours, &c., which you take from the *Shāstra* for purposes of vilification lies linked with other facts and records which in the name of common sense, fairness and justice you are bound to take into consideration along with the rest. For it is then and not till then, that you should be justified in pronouncing a judgment either way.

I come now to the consideration of a question which is being discussed in certain circles, the question, namely, whether the system of

Bhukti Yoga about which the orthodox view is that it is part and parcel of the Hindu system of religion was really of ancient and indigenous growth or whether it found its way into India from a foreign soil. This will illustrate the truth of certain remarks I have made at the outset as to the manner of manipulation of the *Shástras* by certain well-meaning, industrious critics. It is asserted that *Bhukti* was a thing unknown and unheard of in India before the days of *Nárada* who when he went to *Svetadvipa* (स्वतद्वीप) found many devout *Bhaktas* practising the highest communion with the Supreme Being. It is argued and suggested that *Svetadvipa* and Alexandria are one, and that *Bhukti* was transplanted to the Indian soil by *Nárada*.

Let us now see what the *Shástras* record about the geographical position of *Svetadvipa*. For, it is superfluous to mention, that if we are going to believe on the authority of the *Shástras* in the journey of *Nárada* to *Svetadvipa*, we are also bound in all reason to believe in the account it gives about its geographical position. The whole of this globe including the discovered and the yet undiscovered portions of it is called the *Jambu Dvīpa* in the *Shástras*. It is surrounded by the *Laban Samudra* or the Ocean of Salt water. The second *Dvīpa*, far, far removed from the *Jambu Dvīpa* in space, (see *Nárada Pancharātra*) but enclosed by the *Ikshu Samudra*, is called the *Plaksha* [N. B. Evidently the second *Dvīpa* is no part of *Jambu Dvīpa*, but exists as a mightier globe than ours in interstellar space. And so with the rest of the *Dvīpas* that follow]. The third is *Sāka Dvīpa* and the ocean which surrounds it is called the *Surā Samudra*. The fourth is *Kusa Dvīpa* with its ocean the *Ghrīta Samudra*. The fifth *Baka* with the *Dādhi Samudra*. The sixth *Sālmali*

with its *Kshira Samudra* and the seventh and last is *Krouncha Dvīpa* enclosed on all sides like the others by an ocean of pure water. (*Vide Nárada Pancharātra II, 76-92*).

Now let us see whether Alexandria is an island of *Kshira Samudra*, which *Svetadvipa* is, according to the *Shástras*. Alexandria is the chief port of Egypt on the Mediterranean, situated in the *Jambu Dvīpa*; while *Svetadvipa* is situated in the *Kshira Samudra*, the distance of which from the *Jambu Dvīpa*, according to the figures given in the *Shástras* fairly outstrip vast astronomical distances. Thus it is abundantly clear that if we are to place any reliance on *Shástric* data, we cannot, from a consideration of the respective astronomical positions of each, identify *Svetadvipa* with Alexandria.

Next let us see whether an examination of the description of the inhabitants of *Svetadvipa* yields us additional materials for determining our point with more precision. In the *Mahābhārata* (*Sānti Parva, Mok. p. Ch. 336*) we find *Nárada* asking leave of *Nārāyana* to visit another form of His in the *Svetadvipa*. We give a literal translation of the *slokas* that follow :—“*Nárada* taking leave of *Nārāyana* swiftly ascended the sky and alighted on the top of the *Sumeru* mountain where he rested for a while. Hence he directed his (enfranchised) gaze towards the north-west and found a large island on the north of the *Kshira Samudra* which is called *Svetadvipa*. That island is thirty-two *yojanas* high from the foot of the *Sumeru*. In it live numerous pure-hearted persons. They are devoid of the ordinary gross earthly bodies; they have not to receive sense-impressions of sound &c., they are motionless; they are sweet-scented and sinless. The eyes of sinful persons are reduced to ashes if they are directed on them. Their bodies

are strong like the bone of which the thunder is made; their heads are large like umbrellas, and the soles of their feet are marked with a hundred lines. They have four faces, sixty small and eight large teeth. Those *Mahāpurushas* (superior personages) of extraordinary beauty, youth, and power gained from *Yoga* can devour time itself from which have emanated the Veda, Dharma, the tranquil-minded Rishis, the Devas, and other created beings and are powerful like the Sun, the creator and pervader of the universe."

Further on in the 337th Chapter of the same Parva, we find the omniscient Mahatmas, *Ekata*, *Daita* and *Trita* giving an account of the journey to "*Svetadvipa*, an island situated in the north of the Kshira Samudra," as a voice from the sky informed them. Here is a translation of the words in which they described their experiences in *Svetadvipa*.

"When we heard the voice from the sky, we became very anxious to see God, and went to *Svetadvipa*, with our minds fully concentrated on Him, following the way fixed by the Devas. But as soon as we reached the place our sight was obstructed. Not to speak of the Supreme,—we could not even see the other personages who were there. After a while as we recovered our senses, we realised that none could have a look at that Supreme Being without the power derived from hard penance and therefore we again practised severe asceticism in that place for seven years. When our ascetic discipline was finished we saw that some *Mahātmās*, adorned with every auspicious sign, and who were as beautiful as the moon, were mentally repeating the *Brahmantra*, with their palms joined together, some sitting with their faces turned towards the east and some towards the north. The Supreme God *Nārāyaṇa* favours them,

because they worship Him with their minds concentrated upon Him alone. Every inhabitant of *Svetadvipa* was full of that effulgence, which comes forth from the Sun at the time of the destruction of the universe. Seeing that all the inhabitants of *Svetadvipa* were equally radiant, we felt that the island was the abode of effulgence. After this, an effulgence resembling that of a thousand suns rising simultaneously, suddenly burst upon our view. At that moment the *Mahātmās* inhabiting *Svetadvipa* rushed with great speed towards that Accumulated Effulgence, every one exclaiming "let me go first" and bowing their heads to the Supreme God *Nārāyaṇa* offered their presents. At that time our strength, sight, and senses suddenly gave way, unable further to stand the dazzle of the unearthly luminosity. Then we only heard these words:—"Oh *Pundarikāksha*! glory unto Thee. Oh *Hrishikesh*! Thou art the supreme Personage That protects this universe and the origin of all. Therefore we salute Thee". At that time the pure wind filled with many kinds of odours began to blow carrying with them celestial flowers and medicinal herbs. Afterwards the illustrious *Mahātmās* began to worship that Luminous Being with great devoutness and with their whole heart. Then hearing the words of the *Mahātmās* we thought that the Supreme Being was surely present there. But we, deceived by the illusion of sense, could not see Him. After sometime when the wind had ceased and the offerings of worship had been made we became full of anxiety. Even then none amongst the numerous *Mahātmās*, who were born of purity itself, neither looked at us nor paid any heed to us. They all kept their minds serenely concentrated only on Brahman."

I now leave the reader to judge

whether the Alexandrian such as we read of in history ever answers to the type of Beings described above as inhabiting *Svetadwipa*.
Alpha.

A FEW FORGOTTEN TRUTHS.

(Continued from Vol. III, page 334.)

BEFORE we conclude the remarks on the tenet of rebirth, we would humbly offer to our reader a few practical hints for the elucidation of the doctrine of ancient Hindus. There is a Sanskrit term *Jâtismar* (जातिस्मर), which means the knower of previous births. In like manner there is also a Thibetan Buddhist term "Tookoo" commonly pronounced "Kooshoo" which means an avatar or an incarnation,—the title with which the Lamas of Northern Buddhism are universally honored. There are some Hindu *Jâtismars* of later age, who are true, tried and faithful custodians of the faith, suitable to the humanity of Kali-Yuga, still incarnating in the mystic valleys of the Himalayas and the plains of Thibet commonly known as Uttarakhanda and Himavat in the Hindu world, to help the cause of the fallen humanity of this age and to raise it to perfection so far as surrounding circumstances will permit. They are the active members or reigning chiefs of the great theocracy, whose imperial seat is in Mount Kailas, known by the name of Kahan-tse in Thibet, and their immovable branches known as Shidhasramas are scattered in Mansaravar, Ravan-khada, Gobi desert and all over the cis-and-trans-Himalayan Region entirely unknown to the uninitiated mass, however physically and intellectually they might be developed

and to whatever nationalities they might belong. No amount of human energy or mortal brain could discover these Shidhasramas and the most mysterious valleys of Shiddhas, so jealously guarded and carefully concealed, like the Inca of mount Andes in America, between the invincible barriers of the snowy ranges of the Himalayas from the profane out-side world. They are the mystic peaks and the most mysterious valleys of the Himalayas where Parvati, the favorite consort of Shiva, re-incarnated after giving up her mortal coil as Sati at the house of Daksha Prajapati, the father of her previous birth. They are the mystic peaks and the most mysterious valleys of the Himalayas where Prakriti herself re-incarnated in various occasions to destroy, Mahishâsur, Shambhu, Nishambhu and Raktavija &c.—the bitterest enemies of Devas as we find in Chandi, the most sacred book of the Hindus, where it is distinctly said that—

"जातीयेति तनाकाता हिमाचल इतन्ना")

She was then known by the name of Kaly and had sheltered herself in Himâchalam. They are the mystic peaks and the most mysterious valleys of the Himalayas, where the victorious Pandavas, after the most hard and prolonged battle of Kurukshetra was over at the end of Dwapar Yuga, spent the remaining

days of their earthly life in mental concentration and spiritual contemplation. They are the mystic peaks and the most mysterious valleys of the Himalayas embracing the Uttarakhandu, to which all initiated Bramhans and chelas are strictly ordained to bow down after their daily Puja and nightly Pranáyān are over. They are the mystic peaks of Gouri-Shankar, among the most mysterious Himalayas, so commonly known as mount Everest in English Geography, which are held most sacred by Hindus of all denominations. They are the five snowy peaks of the most mysterious Himalayas known as Kanchanjunga on the northern border of Sikkim, which are annually worshipped on certain days of the year by both the Lamas and laymen of the northern Buddhism. They are the mystic peaks of the most mysterious Himalayas from which the holy rivers such as Indus Bramhaputra, Ganges, Jamuna and Sri-Srota (Teesta) are sprung and held so sacred by all classes of Hindus throughout the length and breadth of the country. They are the mystic peaks and the most mysterious valleys of the Himalayas of which, the mount Kailas the seat of Shiva, is a part and parcel, to which Tantricism owes its origin and is filtered down through the Lamaism, which is in reality the Tantric Buddhism of Northern Thibet, to Bengal where it is known as Tantric Hinduism. They are the mystic peaks and the most mysterious valleys of the Himalayas which are the theme of the first canto of Kali Dass's, Kumar-Sambhava, in which we find the most graphic description of mineral, vegetable, animal and human kingdoms as well as the super-human beings in Nature. They are the mystic peaks of the most mysterious Himalayas, whose superiority to all other mountains of the globe is described in Vishnu Puran as

यथा हिमाद्रिः शैलानाम् मणिनाम्

शौखिनः यथा ।

They are the mystic peaks and the most mysterious valleys of the Himalayas, whose sanctity has been so elaborately described by Bhagwan Sreekrishna himself when he said to his favorite friend and affectionate chela Arjuna that

यज्ञानां जप यज्ञोहवि स्वावरानाम हिमाचलम्

I am the *Yajna*, the incantation of mantras, the most religious ceremonies and amongst immoveables I am the Mountain Himachalam. They are the mystic peaks and the most mysterious valleys of the Himalayas where Aditi, the mother of Devas, performed the most severe austerities तपस्यता to propitiate Bhagwan Vishnu to help her children who were very shamefully defeated by the Ashuras as we see in वृहन्नारदोऽथ पुराणम् chap : 9 sloka 34.

“अदिति खाकजान् वीक्ष्य देवमाताति दुःखिता ।”

“वृथा पुत्राहमस्मिन्निति जनस हिमयद्भिरिव ॥”

They are the mystic peaks and the most mysterious valleys of the Himalayas where Bhagabuttu Doorga performed severe austerity for a period of one thousand years of Devas to propitiate Bhagwan Vishnu and thus she became the greatest object of adoration and worship in the universe as we find in chap : 7 Prakriti Khandam of ब्रह्म वैवर्त पुराणम् Bramhavaivarta Puranam :

“दिवं वर्षं सङ्कल्प्य तपमुष्ठा हिमाचले

“दुर्गा च ततः पदं प्राला सख्यं पूजयन् वसुधम्”

They are the mystic peaks and the most mysterious valleys of the Himalayas, where Jogeshwar Mahadeva is known by the name of the Lord of Parbudy as we see in Ma-

halingeshwar Tantram महालिङ्गेश्वर
तन्त्रम् ।

‘ कैलासे ज्योति रूपेण कैलासेश्वर संज्ञकः

हिमालये महेशानि पार्श्वतो प्राणवर्द्धनः ।’

They are the mystic peaks and the most mysterious valleys of the Himalayas of Uttarakhanda of which Veda-Vyasa gives the following description in Shanti-Parva in his famous Epic Poem of Mahāvārata :

“ उत्तरः पृथिवीभागः सर्वं पुण्ड्रतमः शुभः

रहस्या स्नात जायन्ते ये वै पुण्य जतजनाः ।’

The northern part of the Earth is in every way holy and only the virtuous and pious ones can have access there.

They are the mystic peaks and the most mysterious valleys of Himavat in Uttarakhanda of which Bhashkarāchārya, the greatest Hindu astronomer gives the following description in his famous work known as Goladhaya, the treatise on the Globe.

“ लङ्का कुमाध्य यम कोटि रसराः

प्राक् पश्चिमे रोमक पञ्चमम् ।

अधस्ततः सिन्धुपूरः सुमेरुः

सोमेयथ यामेय वङ्गवानसरा ॥”

“Lankā is situated in the middle of this globe, Yamakothi is situated to the east of it ; to the west is Rome or Romaka Patan ; the city of Shidhapore is on the opposite side of the globe to that of Lankā. Sumeru is situated to the north on the north-pole and the Baravānāla to the south at the south-pole.” This Shidhapore, it seems to us, is evidently Lhasa, the great spiritual capital of Thibet, for the word Lhasa is derived from two Thibetan roots, “Lha” means Siddhas or gods and “Sa” means to stay, the place of Siddhas or Sidhapore.

The eminent Acharya further says that

“ कुवृत्त पादान्तरितानि तानि

स्थानानि वङ्गोल विदो वदन्ति ।

वसन्ति मेरो सु र सिन्धु सङ्गरा

जर्ख्ये च सव्ये नरकाः सदैत्यः ॥”

“These six places are situated at a distance of one-fourth part of the earth's circumference, each from its adjoining are ; so say those who are acquainted with the globe. At Meru the various classes of the gods and pure spirits have their abodes. At Baravanala at the south pole dwell the evil spirits.” “By Meru” the author means the North pole or the northern part of the globe or in other words Utarākhanda.

We beg leave to say once more that they are the mystic peaks of the most mysterious Himalayas or Himavat and Uttarakhanda which have given China the very proud epithet of “Celestial Empire” for these mysterious northern regions, as far as their Physical geography is concerned, are from the time of fabulous antiquity under the suzerainty of that great ‘flowery kingdom.’

The meek and humble Hindus will silently bow to their self-conceited skeptic brethren who may call these Shastric versions and time-honored practices as myths and superstitions and pooh-pooh these views and ideas, simply because they are most incredible in accordance with the present standard of their one-sided materialistic education, but at the same time they humbly refer their brethren to the inspired sayings of Shakespeare of their own ideal nation, when that great author writes : “There are very many things in Heaven and earth, unknown to your philosophy, Horatio ?”

The Hindus would also draw the attention of their skeptic brethren to the article called ‘A true tale of Sikhim by D. C.’ published in one of the weekly mail editions

of the *Englishman Newspaper*, some time in May 1889. It gives a very interesting detail of how a military officer on an excursion of catching butterflies, had a very bad fall from a precipice, was laid senseless in the Khud and afterwards carried by a Lama of yellow cap into an unknown valley, after closing his eyes with creepers and shrubs, where he was cared for and then most mysteriously sent back to his tent on the outer flank of the Ridge of that secret valley.

The Hindus would again refer their skeptic brethren to the strange coincidence as to how a hill tribe, known as Lepchas, is divided into two portions—one residing in Sikhim and another in Ladakh above Cashmere, as will be seen from the following extract from Hunter's Statistical accounts of Darjeeling and Jalpaigury :

The Commissioner in his report to me mentions that col: Mainwaring who was at Darjeeling in 1869 and who is an excellent Lepcha Scholar, states that he heard of a race known as Lepchas, north of Spiti, probably identical with the Lepchas of Sikhim and Darjeeling. This statement is borne out by captain J. D. Herbert, late Surveyor-General of India, in a paper in the 'Indian Gleanings in Science' page 939.—'This was my first interview with the Lepchas and I saw immediately that they were the same people whom I had met with at Nialang Jahnabbi at Shipchi on the Sutlej at Hangarang and at Lari in Ladakh.' And who knows that there does not exist a fertile valley from Cashmere to Sikhim entirely unknown to the outside world and these Lepchas are not the off-shoot of the most secret and sacred people of this valley, which has not as yet been dreamt of in any of the religions, philosophies and sciences of the west? They are the fairest and

most beautiful people, as Mr. D C describes in the same article in the *Newspaper* mentioned above. The Lepchas are also the finest prototype of human race that can scarcely be seen in the Eastern Himalayas. They are timid in nature. Their women are exceptionally beautiful. It is indeed a great mystery even to a careful observer to find out the place from which they emigrated and settled in Sikhim, because they are entirely a distinct race and quite different both in physical and mental construction and also in habits, manners and language from their Thibetian neighbors in the north, their clumsy Bhutea neighbors of Bhutan in the East, their warlike Gurkha neighbors of Nepal in the west and their malaria-stricken Bengalee neighbors of Terai in the south. It is also a mystery to notice that the true Lepchas of Darjeeling are now almost extinct and those of Sikhim proper are fast dying out.

But to resume. For some obvious reasons, we are strictly prohibited at present from mentioning the Thibetian names of those Jāthismars, who are still incarnating in that holy and mysterious land of Thibet. They are generally called "Avatāri Lamas" or "Lama Gurus" by the Nepalee Hindus. At the time of the death of an avatari Lama, he summons up the selected chellas of his Gunepa and declares that he will take birth in the womb of such a woman in such and such village after such period of time. At the prescribed time the principal chellas go to the same village and search for the woman, who to their great joy they find, has given birth to a boy who is usually brought to the Gumpa with great eclat between the age of two-half and four years. His old rosaries, bells, caps and manies (prayer wheels) and other things that were used by him in his previous birth together with

the articles of the same description belonging to other Lamas, are placed before the boy, who to the entire astonishment of those present, picks up his own articles and others he does not touch. The truth of these facts has been accredited by many western travellers and writers of repute. There are certain Thibetian religious books in which the minutest details of the previous births of these incarnating Lamas are very carefully preserved. Amongst them we may safely say that they are Lachmishwar, Sree Tara Nath V. g., and after all our much hallowed omkar-rupi Sri Bhagawan Jagannath Swami, whose work for the cause of humanity at the critical crisis of this cyclic change has just begun. It is a well known fact that the Dharma-Raja of Bhutan is a incarnating Lama. The second of the Raja of Sikhim who is at present at Darjeeling has been officially known as Avatar, fit for the management of a monastery and not for a Raj. One of the sons of late Yang-thang Kazee of Sikhim is also an incarnating Lama, who has been taken away to one of the monasteries of Thibet where he is undergoing the Lamaic observances and spiritual practices of different grades.

We purposely refrain ourselves from citing the innumerable instances of princes and peasants, Bramhans and Sudras, men and women, the details of whose previous births are so carefully preserved in almost all the Puranas of the Hindu world, to which we are almost sure the modern world would not like to put an iota of faith, simply because they are old stories written by old writers of the oldest nation of the globe. But we are at liberty, we presume,

to remind our readers that the practical illustrations of the doctrine of rebirth of human souls are not yet unknown to India and her children, even at these most skeptic and degenerated days of Kali-Yuga. There are innumerable practical persons still alive, who can certify to the veracity of the truth of our statement. They were once the patients of incurable maladies and performed Dhârma at the holy shrines of Tarakeshwar and Baidyanath or some other temples, and they heard distinctly in the clairaudient state, the commands of the Devas to the following effect : "Get up, go to such person who was your father, mother, brother or uncle, whatever it may be. In your previous birth you maltreated him, so the effect of your bad deed has followed you like shadow in your present birth; apologize and take his Prasad, the remnants of his food, and then you will be cured." And lo ! they obeyed the commands and were entirely cured.

Here we conclude the tenet of Rebirth, with an ardent hope that these theological, logical, scientific, and practical hints may render to honest, unbiased and truth seeking readers to whatever nationalities they may belong, an ample scope of thought which may induce them to come to a satisfactory conclusion as to the eternal existence of human soul within the covers of ceaselessly changeful matter, until they reach Mukti, the final conscious existence with the all-pervading conscious force of the universe known by the name of Sat-chit-ânanda-Bramh in Hindu Philosophy.

(To be continued.)

SEENATH CHATTERJEE.

ASTROLOGY.*

PARASARA'S SUSLOKA SHATAKAM.

(Continued from page 25.)

THE preceding slokas require some explanation.

Sloka 2. It should be noted that the special aspect of Saturn in the 3rd and the 10th places and the special aspect of Mars in the 4th and the 8th places are far more powerful than their aspect in the 7th place.

Slokas 3, 4. The planets affect the destiny of men in three ways, viz., they are good or bad on account of their intrinsic nature (प्रकृति); they are good or bad according to the houses which they own; and they are good or bad according to the relation which they bear to other planets. Of the above three, the influence of planets which accrues to them on account of their owning good or bad houses and on account of their relation with good or evil planets are more powerful than the intrinsic nature of the planets themselves.

For example, the Jupiter (बृहस्पति) of a person who is born in Brisha (वृषभम्) owns the 8th and the 11th houses. It has been mentioned before that the lord of the 8th or of the eleventh house exerts evil influence. So, though Jupiter is an auspicious planet of the first degree it has become evil on account of the special nature of the houses which it owns for the time being. They become also good or evil according to the places which they occupy. For example Venus (शुक्र) exerts evil in-

fluence when it occupies the 8th place from the birth-sign.

Sloka 5. In this sloka it has been mentioned that the planets naturally known as evil become auspicious for owning *Kendra* houses. There is an exception in the case of Mars (मङ्गल). This planet, never becomes auspicious, unless it becomes the lord of the *Trikona* (त्रिकोन) houses, i. e., the 5th and the 9th places from the birth-sign.

Sloka 7. It has been mentioned before that the lord of the 11th house from the birth-sign is evil. But the malignity of the lord of the 11th house is peculiar. The 11th is *Lāva Sthāna* (लावस्थान). So if its lord be placed in a good position it gives much wealth. The lord of the 11th house is evil in this sense that it induces the native to acquire money by questionable means, if it happens to become an evil planet.

Sloka 15. In the explanation of sloka 15, it has been mentioned that if the lords of the *Trikona* (त्रिकोण) houses be at the same time the lords of the 2nd and 12th, they become inauspicious. This only means that if such a thing happens in *Rāja Yoga*, it diminishes the force of *Rāja Yoga*. Except in the above special case, the lords of the 5th and the 9th houses are always considered good.

In considering the twelve *Bhāvas* (भाव) the following points should be borne in mind: If any particular

* With the publication of the present Astrological series we have arranged for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the Stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

Bháva (भाव) be occupied by its lord or is aspected by it then the result of the *Bháva* (भाव) is auspicious. If the *Bháva* be occupied or aspected by those planets which are auspicious according to this *Shástra*, then the result of the *Bháva* is good. If any particular house (भाव) be occupied or aspected by an evil planet (except its own lord) then the result of that house is bad. If the lord of any particular house occupies its debilitated (नीच) house, or be placed in the house of its enemy or become joined with the sun, then the result of the house becomes bad. The houses where the lords of the 6th, 8th, and the 12th places happen to be produce evil result ; also those houses (भाव) suffer whose lords occupy the 6th, 8th, and 12th places from the birth-sign. But if these lords or houses be joined with auspicious planets or be aspected by them, then the evil result is mitigated.

If any planet occupies its exalted place or its own house, then the result of the house becomes good. If it occupies friendly house then it produces little good. If the planets which occupy the 6th, 8th and 12th houses from the *Lagna* or if the lords of the 6th, 8th, or 12th houses occupy their exalted place, or their own houses then the houses which they signify produce good result in the end.

If the lord of any particular house occupies the *Kendra* (केन्द्र) or the *Trikona* (त्रिकोण) places and be joined with auspicious planets or be aspected by them then the result of that particular house is good. On the other hand, the junction of the lord of a particular house with an evil planet or with the lords of the 6th, 8th, or 12th places produces good.

If the lord of any particular place occupies evil places without being joined with auspicious planets, then the result of the house is bad.

Subject to the above considerations and also subject to the special combinations (*Yogas*) known as *Rája Yoga*, which will be treated hereafter the following planets are considered auspicious in relation to particular rising signs at the time of birth. There are also some exceptions to the general propositions stated here which will be mentioned when the *Dasá* (दशा) periods will be considered.

In *Mesha* (मेष) *Lagna*, Saturn (शनि), Mercury (बुध) and Venus (शुक्र) are considered inauspicious ; Jupiter (गुरु), Sun (सूर्य) and Mars (मङ्गल) are considered auspicious. Moon is indifferent with regard to the ownership of its house.

Brishu (वृष) *Lagna* : Jupiter, Venus, Mars and Moon are inauspicious. Saturn and Mercury are auspicious. The Sun is indifferent.

Mithuna (मिथुन) *Lagna* : Mars, Jupiter, Saturn and Sun are considered inauspicious ; Saturn and Venus are auspicious. The rest are indifferent.

Karkata (कर्कट) *Lagna* : Venus, Mercury and Saturn are inauspicious. Mars and Jupiter are auspicious. The rest are indifferent.

Singha (सिंह) *Lagna* : Mercury, Venus, Saturn are considered inauspicious. Mars, auspicious. Jupiter, productive of both good and evil. The rest are indifferent.

Kanya (कन्या) *Lagna* : Mars, Jupiter, and Moon are inauspicious. Venus is auspicious. Saturn is productive of both good and evil. The rest are indifferent.

Tula (तुला) *Lagna* : Jupiter, Sun, and Mars are evil. Saturn

Venus and Mercury are inauspicious. The Moon is indifferent.

Brishchika (बृश्चिक) *Lagna* :— Mars, Venus, and Mercury are evil. Jupiter and Moon are auspicious. Saturn is productive of mixed result. The rest are indifferent.

Dhanu (धनु) *Lagna* : Venus, Saturn, Moon and Jupiter are considered inauspicious. Mercury and Sun are auspicious. Here Mercury is considered good for some special cause. Mars and Moon are indifferent.

Makara (मकर) *Lagna* : Mars, Sun, Jupiter and Moon are inauspicious. Venus and Mercury are auspicious. Saturn is indifferent.

Kumbha (कुम्भ) *Lagna* : Jupiter, Moon, and Mars are inauspicious. Venus is auspicious. Mercury is productive of mixed result. Saturn and Sun are in different.

Meen (मीन) *Lagna* : Saturn, Venus, Mercury, Sun, and Jupiter are inauspicious. Mars and Moon are auspicious.

Editor.

PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 32.)

BATHING at the waters of Tungabhadra at Harihar, three Krichras for every ten miles traversed; at the Kulya, to a three days' fasts. Any river which flows from ten to sixty miles is called a Kulya. Bath in small rivers (which flow for one hundred and twenty miles) is the same as doing two Krichras. The term 'river' is applied to one which flows over two hundred and forty miles. Bathing in other sacred rivers or visiting other sacred places would be the same as one Krichra for every ten miles traversed. Rivers which flow over two hundred and forty miles and those which fall into the sea are called 'great rivers.' Bathing in a river with an empty stomach is equivalent to doing one Krichra. Persons should not bathe in adulterated rivers, or in rivers infested with dogs, asses, or chandalas, or in impenetrable rivers. Sea bathing should be indulged in only on new moon days. It can be resorted to at any time when it is near a place of pilgrimage, when a river falls into it and where its waters are considered sacred. If a person bathes in the sea after traversing one hundred and fifty miles, it will be the same as his

doing fifteen Krichras. If a person bathes in the Ganges for another, he will reap one-sixteenth of the effect; if for any other reason, one-half; in accidentally, the effect of the bath and not of the travel; if for a grandfather, or a brother, or an uncle paternal or maternal or a Vedic or Shástric reciter or for a Purohit, or for aunts paternal or maternal, grandmothers, one-eighth; if for a father or mother, one-fourth; if for a wife, one-half; if for a husband or a co-wife, one-half; if for beggars, never-ceasing. Rivers are said to be in menses at Karkata and Sinha months in the year at which they are unfit for bathing. As the following rivers, Gomati, Chandrabhaga, Indus, Narbada, and Sarayu remain in their menses only for three nights, such rivers can be used for bathing purposes after that period. The same holds good with rivers mentioned in the Puranas. There is no trouble of this nature in Ganga and Yamuna. The man who resorts to rivers for bathing for certain special purposes ought not to be a prey to sensual pleasures, he should be merciful, patient, charitable, truthful, unenviable, not-stealing, not

troublesome, and should speak good words. He should fast silently, should worship God, should do Japa and Pranayama, quit sexual pleasures, be in the humble initiation of a disciple, be pure, not-angry, and careful.

A person who wants an expiation should on the first day shave, bathe, offer a ghee-sacrifice, go out in the evening, visit the temple and tell that he is doing the necessary Prayaschitta for the sin committed. When he is unable to do the necessary expiation he should promise to give an equivalent gift, where he is unable to do even that, a pilgrimage for a watering place should be resorted to; where that cannot be done, he should do Japa. Similarly a person should promise he would do a Prayaschitta as far as he is able on the first day and should do it on the second. All Pauchamahapatakas and cow killers should shave before Prayaschitta, for other expiations a Pundit and a king need not shave. For married women, hair two fingers long should be trimmed. The same holds good at baths. Widows must shave. A double Prayaschitta should be undergone for widows who want their hair to be reserved. Charity too ought to be given doubly. At a three days' Prayaschitta nails and hair only need be shaven, at a six days' one, there should be a shaving of the whiskers, at a nine days' one, there should be a shaving of every part except the tuft of hair, at more than nine days' Prayaschitta, there should be a shaving of the whole body. There can be no interference of women in the former two kinds of expiations.

The preliminary stages of an expiation can be undergone on the day previous to the new moon day and on the next day the Prayaschitta can be performed.

Sins are two kinds, public and private. It is of the latter sort when it is known only to the doer.

When the public sin is a Prakirna, twenty-five pranayamas should be done, if Upapáthaka, one hundred; if Anupáthaka, two hundred; if Mahapáthaka, four hundred; if the Prakirnas is done constantly, fifty; if Upapáthaka done constantly, two hundred; if Anupáthaka done constantly, four hundred; if Mahapáthaka done constantly, eight hundred; if Prakirna voluntarily done, seventy-five; if the same is done knowingly, three hundred; if the same is done knowingly and constantly, four hundred; if Anupáthaka knowingly done, six hundred; if the same is done knowingly and constantly, eight hundred; if Mahapáthaka done knowingly, one thousand and two hundred; if the same is done knowingly and constantly, one thousand and six hundred. Where Pranayama cannot be done, Japa should be resorted to. If the sin is a Prakirna, twelve thousand and five hundred; if done knowingly, thirty-five thousand and five hundred; if done knowingly and constantly, fifty thousand. If an Anupáthaka is done unconsciously, twenty-five thousand Gayatri Japas should be done; if done consciously, fifty thousand; if done knowingly, seventy-five thousand; if done knowingly and constantly, a lac; if an Anupáthaka is done once unconsciously, fifty thousand; if on several occasions, a lac; if done knowingly once, one lac, and fifty thousand; if on several occasions, two lacs; if an Athipáthaka is done unconsciously once, seventy-five thousand; if done several times, one lac and fifty thousand; if done knowingly, two lacs and twenty-five thousand; if on several occasions, three lacs. If a Mahapáthaka is done unconsciously, a lac of Gayatri Japas should be done; if done constantly two lacs; if done conscientiously, three lacs; if done constantly, four lacs.

(To be continued.)

G. R. S.

“ तत्त्वमसि । ”

Chhandogya-Upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.] NOVEMBER, 1895. [No. 3.

KEYNOTES.

THE spirit of the teachings of the ancient Rishis is more likely to be understood in a perverted sense by their fallen descendants, and the rules which they framed for the guidance of mankind are interpreted in a sense which seems to preclude the *Moksha* (emancipation) of the *Grihasta* (house-holder) for ever. Such an interpretation of the *Shástras* is evolved from brains which pre-eminently lack the sense of proportion and which are eager to impress their own whims upon the character of the world. For, be it remembered, that each individual has a peculiar set of Karma of his own, and this Karma works itself out till the final moment of emancipation. No two travellers in the path of *Moksha* are alike, and sometimes you will find two characters diametrically opposed to each other wending their way to the same goal.

The prince of sages, Bashista, in his “*Yoga Báshista Rámáyana*,” says: “O Rama! king Janaka (जनक) and your grand-father Dilipa (दिलीप), Manu and Mándhata (मन्वता) have prepared themselves for the supreme state even while fighting for their kingdom and looking to its minutest affairs. Namuchi (नमुचि) the king of the *Dánavas* has attained *Moksha* even while fighting against the *Devas*. *Prahláda* (प्रह्लाद) and *Bali* (बली), two of the most eminent *Dánavas*, have broken asunder all ties of bondage even while ruling a kingdom. The great *Kusala* (कुशल) has reached the absolute state even while fighting against Vishnu Himself. Vishnu, Brahma, and Shiva, even though free, are ruling and enjoying the universe. There are

thousands of others who have attained freedom, similarly.

* *

What does the above signify? Does it not clearly show that there is no hard and fast line laid down for *Moksha*. Some beings may not attain *Moksha* without shutting themselves up within the caves of ice-clad mountains, while others may get it while sitting upon thrones of gold. It is mentioned in the Mahāvārata that *Drone* (द्रोण) attained Brahmaloṇa though he died fighting against Arjuna. It is also mentioned in the Shānti-parva (शान्तिपर्व) that a certain merchant Tulādhāra (तुलाधर) though engaged in selling his goods daily, possessed more wisdom than a certain sage who passed his whole life in divine contemplation in the jungle.

* *

All this shows that neither homeless poverty nor forced asceticism can produce *Moksha*. Asceticism, which is the offspring of repulsion (वैराग्य), becomes natural to the individual, and he becomes accustomed to feel its want as we do the absence of free air. Neither vegetarianism nor fasting, neither the suppression of breath nor the forced restraint of the senses is able to place the individual in a position which is above pain and pleasure and which is illuminated by the light of consciousness only. When the force of repulsion (वैराग्य) overcomes the strength of the attraction of previous births, then the state of spiritual equilibrium is reached which is technically termed *Moksha* (मुक्ति).

* *

That the human mind has potencies and powers dimly understood and as yet feebly developed there can be no doubt. The human *will* is a tremendous engine of forces that in its action may accomplish vast results for good or ill. Year by year man gains knowledge of the latent powers of being, and just as the electrician who studies and experiments in the realm of electrical force, is constantly making new discoveries of the operation of law, and learning how to apply these operations to the realm of mechanics for utilitarian purposes; so the metaphysician and students of occult lore are constantly making new discoveries of the operation of psychic power, and learning how to conduct it through mental and physical channels to the blessing of the race.

Human magnetism is, however, a subtle agent in the accomplishment of marvelous works, and without this servant the *mind* would be handicapped in its operations upon physical objects and upon human beings, even though the *will* itself was exerted over so powerfully upon them.

The magnetic *aura* generated by human beings is a real substance composed of forces, elements and atoms which may be poisonous or healthful according to their constituent quality. The *aura* may be imparted to other bodies—human or inanimate—by either the direction of individual mind as its generator, or by the will-force of unseen, perhaps unknown intelligences. That this magnetic force—as potent, subtle, and diffusive for practical results as is the electric fluid—may often be unconsciously supplied to other human beings by its possessor is a reasonable supposition.

The following instance of cure may have been the result of the unconscious outflowing of a healthy magnetic *aura* from one sympathic-

tic person to the receptive mind and absorbent body of another, under the dominant influence of mental suggestion partly operating in the mind of the mortals, and partly directed by decarnated spirit intelligence. Such a conclusion is rational and logical to a scientific degree :

From Montgomery, Fayette Co., W. Va., the heart of the Kanawha coal region, a remarkable case is reported. About four years ago John Carney was suddenly stricken blind while at his work in the mines. The eyes gave no indication of weakness so far as a casual observer would notice. They retained their brightness and the muscles showed no sign of paralysis or weakness. Among Carney's friends who frequently called upon him and talked and read to him was Mayor J. C. Montgomery. Although Montgomery and Carney were hardly of the same class mentally, there seemed to be a strong bond of sympathy between them.

Mayor Montgomery told Carney's wife that he believed he could restore her husband's sight and she consented to the experiment. The work was successful in a small way at first and improved from day to day, till after two weeks Carney was able to see a little all the time, even when Montgomery was absent. The visits were continued regularly, till a few days ago Carney declared his intention of going to work. This he did last Wednesday and he seems as well as ever in his life.

His eyesight is apparently permanently and perfectly restored. Montgomery does not believe he has worked a miracle, but that it is simply the exertion of will-power on the part of himself and Carney, and that he was successful on account of the deep sympathy he felt for Carney, and the mutuality of their desire for the restoration of his sight.

The Light of Truth.

The Theosophical Society has received a shock by the resignation of Mr. Herbert Burrows. The name of Mr. Burrows stands next to that of Mrs. Besant in the rank of theosophists and for some years he was one of the stoutest defenders of the Society. Mr. Burrows publishes the following letter in the October Borderland :

To the Editor of Borderland.

Sir,—During the past few years I have publicly advocated Theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body.

The recent disclosures of fraud which have split the Society led me to further investigations impossible before, which have thoroughly convinced me that for years deception in the Society has been rampant—deception to which Madame Blavatsky was sometimes a party.

Both Col. Olcott, the President of the Society, and Mr. Sinnett, the Vice-president, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late Vice-president, may be added the accusations.....against Col. Olcott laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency.

To this organization, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society ; for, as it now exists, I believe it to be a standing danger to honesty and truth, and a

perpetual open door to superstition, delusion, and fraud.

Faithfully yours,

HERBERT BURROWS.

68, Aberdeen Road, Highbury Park,
October, 2nd. London, N.

Mr. Burrows' letter of resignation is a serious indictment of the Theosophical Society as it now exists.

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Says Prof. De Morgan, the great mathematician: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The physical explanations which I have seen are miserably insufficient."

* *

In the current number of the *Borderland* Mr. Stead publishes several spirit-photographs which were taken during seances held under test conditions. It is alleged that they are the photographs of dead persons not visible to the sitters who conducted the experiments. Mr. Stead certifies that most of the photographs were afterwards recognized by the sitters to be of their dead relatives whom the artist had no chance of seeing during their life-time. But we will let Mr. Stead speak for himself. He says:

"I have had several sittings with Mr. Z. (photographer). Mr. Z. was at first very reluctant to meet me, but he informed me that his control told him I would write to him, and that he had to consent to a sitting. He was very nervous, and said that he would much prefer I did not sit, but ultimately he consented, and said that he would take two pictures.

MY FIRST SITTING.

He asked me if I would mark my plates, I said that, in the first instance, as a preliminary sitting, he could use his own plates, as I was not a photographer, and I hoped after he got used to me he would let me bring my own camera and plates and provide for genuine tests. The first photograph procured proved to be one of Philemon. He was clad in drapery, and wore turban, and was apparently handing me a roll of paper. Mr. Z. described his appearance and his attitude just before exposing the plate. I saw nothing. We were alone, he and I in the studio. There is nothing special about Philemon's picture, excepting that it is almost exactly identical with one previously obtained by Mr. Evans. There is a change in what is worn on head. That is all. Otherwise the figures might have been photographed from the same mould.

A PHOTOGRAPHIC MYSTERY

The second picture is much more remarkable. I wanted very much to obtain the photograph of Julia. Julia herself was very keen about it, and had promised to do her best to be photographed. Mr. Z. told me that he could distinctly see a lady present and she was coming to stand on my left-hand side. He gave me no description of her but said she wanted him to put a pedestal in front of her together with a pot of ferns. This he did. The pedestal is of wood and stands about three feet high. Its foot stood on the ground side by side with the chair in which I was sitting. The flower jar was put on the pedestal and behind the pedestal there hung the ordinary double screen or curtain which you will find in most photographic studios. That is to say, the curtain which is figured with flowers, and a staircase

behind a perfectly plain curtain which dropped over the figured one, but did not quite come to the ground. The bottom of the two sheets are seen distinctly on the photographs. I am particular about mentioning this for reasons that will appear presently. After placing the pedestal Mr. Z. said, "I am going to go quite through this lady, as she is like a cloud or mist." So saying he came around the pedestal, and, standing behind it, shifted the jar so that it would not interfere with the face of the shadow or spirit. He then went back to the camera and exposed the plate in the usual way. I was sitting beside the pedestal and saw nothing by me but the pedestal and the plant in the pot. But when the negative came to be developed there was visible that which can be seen in the photo. There stood the shadowy form of a lady visible behind the pedestal and the curtains exactly as he had described. The hand of the figure was resting on the side of the pedestal, a circumstance which the photographer had also mentioned. But the oddest thing about it was that the picture shows through the pedestal the bottom of the double curtain, which I have already mentioned, and through the centre of the pedestal there is plainly visible a small rent which had been made in the curtain immediately behind it!

On showing this to practical photographers they say that they are at a loss to explain how such a phenomenon could possibly occur. I am absolutely certain the pedestal was there. It was solid and about twelve inches in diameter. No human eye could see through it the hole in the curtain behind it, nor the bottom of the two curtains. Yet the camera photographed through it as if ignoring the very existence of the bottom of the pedestal. The photograph is reproduced, and the curious can see for them-

selves what I have been trying to describe.

In order to enable the reader to understand exactly the nature of this phenomenon, after writing the above I went again to the studio and sat as nearly as I could remember in the same position as when the portrait of the lady with the ferns was taken. The camera was in the same place, the pedestal was put just behind the chair in which I was sitting, and was in direct line with the hole in the curtain and the lens of the camera. The jar of ferns was then placed as it had stood before. I am perfectly certain the pedestal stood just where it did. It may, of course, have been an inch or two to the right or left, or it may have been a couple of inches nearer to the curtain or farther away. It was fixed on the previous occasion by the photographer, who passed round and stood in the centre of the shadowy form while he adjusted the flower-jar to suit her convenience. I remember particularly his turning the jar around, saying she was not pleased with it as it at first stood, as the leaves of the ferns obscured her face. So far as I could see, the scene presented to the camera on the second occasion was as nearly as possible identical with that which was photographed on my first visit. But, comparing the two photographs, this extraordinary result is manifest. The pedestal on which the plant jar was standing in the latter picture comes out clear and distinct, standing some inches higher than the chair on which I was sitting. It also entirely obscures the curtain in the background for its whole length from the floor to the plant jar. Compare this with the way in which the pedestal appears in the psychic picture. The pedestal, instead of being higher than the chair, is several inches lower, and the top of the jar is on a level with my arm. Not only so,

but the pedestal itself has become transparent, so that the hole behind it is quite visible; instead of standing down to the ground, it ends where the double fold of the curtain is seen through it. How this was achieved I do not know.

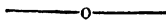
OTHER PECULIARITIES OF THE PICTURE.

This photograph differs from all the rest of those that were taken with me, in that the figure is not in white, but is photographed as if it were an ordinary person. Some of the photographs taken by Mr. Z. have the same appearance, notably that of the Indian servant with the colonel, which had nothing spectral about it. Note also that the wrist

of the psychic figure wearing a bracelet is distinctly visible through the sleeve of my left arm."

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* *

A little pamphlet entitled the "Five Great Duties" of the Aryans is lying before us. It sets forth clearly what is meant by Pancha Yagnas in our Shástras. In a very short compass it gives some of the leading methods which the Hindu sages adopted for securing the higher evolution of the soul, and the Sanskrit texts with translations have enhanced its value. The author is Mr. Durga Prasad, Editor Harbinger, and it is published in the Virajanand Press, Lahore.



THE NEW AGE.



THE closing decade of the nineteenth century is pregnant with important events. It has some peculiar characteristics of its own which is absent in the preceding ages. The first five thousand years of the *Kali* age is about to close and it has not failed to imprint its characteristics upon us. The Hindu sages found that there are certain events which invariably take place within a definite period of time. The repetition of a particular cycle of time brings in its train particular sets of events with very little alteration, if any. There is cycle within cycle, each larger cycle covering with-² in its fold the smaller. For instance each day of twenty-four hours is the smallest cycle of time which rolls before us. In whatever respect the present day may differ from the preceding day it is certain that there are some features which are common

in any number of days. The rising and setting of the sun, the rotation of the earth in its axis, the advent of day and night and their influence upon the animate and the inanimate kingdoms,—all these are the common features of every day without exception. The larger circle within which a number of days is embraced is called month, and any two months have certain common features which never leave them. Every month is divided into two halves or fortnights in which peculiar changes of the moon become visible. And the effect of the lunar changes affects not only the tides but also our circulation and breathing and consequently our thought. Passing on from the cycle of time known as month, we approach a still longer cycle called year which is sub-divided into two *ayanas* (अयन) in which the seasons succeed each other.

Each season has its peculiar influence not only upon the vegetable and the animal kingdoms but also upon the mind of man. The general state of our mind is certainly different during the hottest summer, the coldest part of the winter, and during the lively spring. Thus we see that there is the smallest cycle (day) the larger cycle (month) and the still larger cycle (year), each with its peculiar characteristics. But what is an year in the face of the vast infinity of time. Is there no larger circle which includes a vast number of years and the repetition of which produces similar trains of events? This is the problem to the solution of which the Hindu Sages set themselves. And as the result of their investigation they found that the general events of the history of mankind are repeated after the lapse of a definite number of years. This interval of time was termed a *yuga* (युग).

But what is the proof it may be asked by which the existence of such a vast cycle of time is established in which events are repeated in the same manner as they are repeated in smaller cycles of time? The following reasons may be adduced in support of the above statement:

(1). The existence of vast cycles of time in which events are repeated is a matter of inference. The existence of days, months, and years in which common features are visible is a fact of experience; and as time is infinite it is almost certain that there must exist larger cycles of time which comprise a number of years and in which events are repeated.

(2). The *yugas* (युग) are vast astronomical periods of time. For instance when all the planets meet one another in the first degree of *Mesha* (Aries), a particular *Yuga* begins. Even recent European astronomical

investigation has proved that the Hindu cycles of time called *Yugas* are no myths, but they cover vast astronomical periods.

(3.) The existence of *Yugas* is mentioned in the inspired writings of the Hindus.

(4.) It is also mentioned that among the Rishes there were persons who lived for several *Yugas*, who witnessed the events which transpired during that period. Compare *Mahābhārat Bana Parva* chapters 186 to 190.

The *Yugas*, therefore, are no myths. They are vast periods of time in which similar events take place in a regular succession.

But it may be asked what part of the great *Kali Yuga* which covers a period 4, 32,000 years has passed away? According to the ordinary almanacks about five thousand years of the *Kali* has passed. But this is against the numerous text of the *Shāstras* according to which Sree Krishna was born in the *Sandhānsa* (सन्ध्या) between *Dwapara* (द्वार) and *Kali*. It is written in *Vishnu Purāna* part 4, Ch. 24, that just after the passing away of Bhagaban Sree Krishna the *Kali Yuga* became pre-dominant, and the period of this "predominant" *Kali* amounts to 3, 60,000 years. Now according to *Vishnu Purāna*, the beginning of *Kali* (सन्ध्या) amounts to 36,000 years, and its end amount to 36,000 years also. Bhagaban Sree Krishna was born in the *Sandhānsa* (सन्ध्या) of *Kali*, that is at the end of the first 36,000 years of the *Kali Yuga*. At present according to the current almanacks 4995 years have passed since the disappearance of Sree Krishna. Adding the above number of years to the first 36,000 years of the *Kali Yuga* we get 40,995 years from the date of the first entrance of *Kali*. From the above we see that though

only 4995 years have passed from the time of Sree Krishna's disappearance, not less than 40,995 years have rolled away from the advent of the *Kali Yuga*. The *Kali Yuga*, according to the Purānas consists of opening *Kali* (36,000 years), middle *Kali* (3,60,000 years), and the closing *Kali* (36,000 years). The middle *Kali* covering a period of 3,60,000 is subdivided into 72 sub-cycles of 5,000 years each. We are just now at the close of the first sub-cycle of 5,000 years. The close of each sub-cycle is characterized by social, political, or religious upheavals. The close of the first sub-cycle of 5,000 years, we characterize as the "New Age." The New Age has the following characteristics:—

(1). It is characterised by a religious agitation all over the world.

(2). The sudden unfoldment of the latent psychical powers of the human-mind especially in *mlechha* countries, i. e., in the western world.

(3). An attempt all over the world to construct a scientific basis of the mystical phenomena of nature.

The signs of a great religious revival are visible all over the world both old and new. Brahmanism and Buddhism are playing an important part in the new revolution. Not only in India but also in Europe and America a wave of spirituality is just now passing. The success of the Parliament of Religions, the warm reception which Vivekānanda has received in America, the enthusiasm with which Mrs. Besant was received in India, the appearance of numberless religious societies and periodicals all over the world—all these clearly show that the world is passing through a great spiritual crisis. Such a wide spread agitation covering the whole world was never seen before. This is the first characteristic of the New Age.

But the most marked feature of the present time is the sudden appearance of psychical powers among

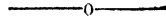
western nations. It can not be denied that the most important feature of the psychical movement in the west is Spiritualism. Those who have watched the steady growth of Spiritualism in Europe and America during the fifty years cannot deny that this movement alone will ultimately change the materialistic tendency of half the world. He who denies the truth of spiritualism at this stage of its progress is either ignorant or a fool. Scientific men like Prof. Wallace, Prof. Crookes, Prof. De Morgan, Prof. Zollner, Dr. Hare, Prof. Lodge and a host of others have made experiments in spiritualism on test conditions and became convinced of its truth. To say that the above-named first class men of science were duped by fraudulent mediums is simply to utter a lie. The senses of scientific men are sharpened and made acute by repeated experiments and researches and their opinion on any fact is valid than that of an ordinary man. In the second place, they start with the conviction that spiritual phenomena do not exist as a fact in nature. In the third place, their minds are free from prejudice and all pre-conceived ideas. For the above reasons their opinion is of more value than that of the layman who, in most cases, is a bundle of prejudices and preconceived notions.

The startling facts of spiritualism show that the mediums through whom the spirits materialize are possessed of extraordinary psychical gifts which have made their appearance suddenly to serve some secret purpose of nature. These gifts were very rare about fifty years ago, but now almost every city of America possesses a gifted medium. This shows clearly that a new psychical feature has been developed which is destined to play an important part in the spiritual evolution of the race.

The attempt to construct a science of religion is the main feature of the present age. The establishment of the Society for Psychical Research in London comprising some of the best scientific men of the day marks a new era in the history of psychical thought. Other societies of a similar nature are sprinkled over the United

States whose sole aim is to construct a science of the mind.

Hitherto only physical science occupied the field but now psychical science has joined hands with it, showing that at no distant date the world will turn over a new page of its history.



OUR EXCHANGES.



A PSYCHOMETRIST'S VISION OF THE CRUCIFIXION.

THE power which the above delineations show is possessed by Miss Ross in relation to the character of unknown and far distant individuals, is also capable of being employed to recall the associations of the past. Mr. W. Denton, in his "Soul of Things," gives numerous illustrations of this, and encourages the hope that psychometrists would enable us to rewrite the history of the world. These high hopes have not been fulfilled, but undoubtedly psychometry does enable the percipient to recall in a more marvellous fashion the vanished scenes and the silenced voices of the distant past. For instance, Miss Rowan-Vincent, in *Light* of October 5, gives the following instances of her own psychometry:—

"I first found I had the gift of psychometry when a gentleman put into my hand a ring, and asked me what I could tell him about it. The first impression was that it had formed an ornament other than a ring, and then a scene of bloodshed and great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hands of a soldier, who had it made into a ring and brought it to England. The

idea of hunger then came into my mind, and I felt as if I wanted my breakfast, dinner, and tea all at once. The gentleman, I found, knew less about the ring than I told him, but he knew this much, that it had been brought over from India by a soldier, after the Mutiny, and subsequently came into the possession of the soldier's brother, a waiter. Another case. A lady of France brought me a small piece of limestone. First I went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains. The room was thronged with ladies and gentlemen in Court dress or uniform. Going upstairs into a small room I found myself in the presence of one I knew at once to be Napoleon. My visitor then told me that the piece of stone was from the ruins of St. Cloud."

One of the most extraordinary cases of psychometry that has come under my notice in recent times has been that which Miss Hall reported to me. Miss Hall is a lady who, during her travels in Palestine, picked up some relics, stones from the Dead Sea, Bethlehem, and the Garden

of Gethsemane, and the usual carved work that tourists buy in the bazaars. These stones she has submitted from time to time to natural, trance, amateur and professional psychometrists with some very astonishing results.

They have described, with many variations, some of the most sacred scenes in the Scripture narrative. They have, when holding the stones from Golgotha, which were given them without any clue as to their origin, described the Crucifixion. A stone from the Dead Sea brought to the vision of the psychometrist the destruction of the cities of the Plain, while another stone brought up a vision of the Resurrection. One of Miss Hall's most treasured relics is a cup, which, in her belief, was made from the wood of the true cross. Here is what Mr. Lees said, when, under control, the cup was handed to him, with a request that he would tell Miss Hall what he saw. He began:—

"There is a good deal of pain connected with this; agony, brutality, mangled bodies——"

He seemed to be coming to it at once, then he drifted off into Yorkshire. This had come from Yorkshire, he told me, and he described a room with things high upon shelves, and an old woman whom he imitated. I waited impatiently until he got out of this room, then at last he got to foreign countries, talked of Mexico and Spain.

'This has passed through many hands.' He seemed to be working his way through the rubbish of centuries, then, after rambling on like this, he stopped and delivered his dictum.

Holding out the cup, he said, 'This has been held as a very sacred relic from very early times, many traditions are connected with it, it has been taken from a tree used for executions, it has been connected with the death of an eminently bad man, and it

has been connected with the death of an eminently good man.'

'Find out about the eminently good man if you can—all about him.'

Round and round went his finger in the cup again, at last out went his arms wide as if stretching himself. "Crucifixion," came the next word. I sat breathless.

'You will think me romancing,' he said, at last.

'No, I shall not,' I said. 'Tell me everything you see, or think you see—any impressions, however vague.'

'It has been connected with the Crucifixion of the Nazarene.'

'That it exactly what the other psychometrist said, and she saw it twice.'

'I see the whole scene, scourging, flogging; he has fainted, poor fellow (very low), hair all matted with blood—dark, chestnut hair falling on shoulders—but they have tied it up high to fasten on the crown of thorns with.'

'Can you see his face?'

'Oh yes.'

'What is he like?'

'Deeply bronzed from exposure to all weathers. He has been very brutally treated. They won't even wash the blood off. He was led out at eight o'clock in the morning,' I think, he said. He tried to put the cup down several times, but I kept him to it as long as I could. He said, in answer to my questions, he saw the storm and the darkness.

'That is a very sacred relic,' he said, when he gave it to me back."

So far Mr. Lees. Some months afterwards the cup, in the presence of one of my staff, was handed to Mrs. Bliss, who was under control. The following is a stenographic report of what passed when the cup—in appearance an ordinary wooden egg-cup—was grasped by the psychometrist:

"I see on this 1413. It is the only thing I see.'

'Turn it on the other side ; the other end.'

'I get the same thing, 1413, Paul Burnett, and I believe it is the maker's name. I see a little instrument in his fingers.'

'Can you go back to more ancient time with that?'

'With that. I see large table ; many sitting round it ; wine in peculiar glasses ; men very, very ancient, more like biblical type. Table being cut into pieces, and I should say that this came out of the table of the Lord's Supper.'

Miss Hall then handed Mrs. Bliss a necklet of shells.

'I go very far back, now,' said Mrs. Bliss. 'To the time of the Crucifixion of Christ.'

'What do you see?'

'I see a very beautiful building ; men sitting down, dressed in garments, some white, or dirty-looking white ; others kind of blue gown, sitting down on some small tablets, and there is another—see a woman dressed in a very pale blue dress ; the front and upper part of dress blue, white following from sleeves. This belonged to long chain around her neck, and fastened to left wrist. Enters this large building, which is built of stone ; goes straight to one of the people ; takes this off her neck, and gives it to a dark man, who has long hair, long beard and moustaches. Offers it to the man.'

'How do you know this is the Crucifixion?'

'I saw Christ, and I believe the stone comes from the cross.'

'How very nice ! You see beautifully, Mrs. Bliss.'

After looking at the cup again, Miss Hall returned to the shells, saying :—

'Will you look at these shells once more ? I should like you to see the Crucifixion.'

'Now, my opinion is that this necklet was offered for sale to save, if it were possible, the death of Christ.

The necklet was not handed over, and I see now the three crosses, and our Saviour in the centre ; and I see a woman, Mary, at His feet, and she is counting the shells. It appears to me that the necklet was offered for sale to defend Him or to save His life.'

'Can you describe Him?'

'I should describe Him as a man apparently more about forty than the age, as the hair is just at the top a little grey, just at the sides, and I see Him ; His eyes are open, and were what we call a blue grey, of a very beautiful tint ; the face is very pale indeed, and the moustache and beard are inclined to auburn ; rather pointed beard.'

'Does He appear to be suffering?'

'The face is pale, but He does not look suffering. His eyes are open.'

'Is He on the cross?'

'Yes, on the cross. The crowd of the people on the back, and by their expression they are hooting at the back, but there is a cluster round about the three crosses.'

'Can you see the letters over the inscription?'

'No, I do not see the inscription. The cross is quite black, black as that stone (pointing to a stone) ; the centre cross is black, but the other crosses are of a brownish tint.'

'What time of day is it ? Noon?'

'I should say it was early morning ; it looks more like early morning by the atmosphere ; about 7 o'clock in the morning. Of course I cannot guarantee that that would be right.'

Again Miss Hall handed her the cup.

'Mrs. Bliss asked. 'Has this cup been in the hands of a lady, dark, with slim features ? I get her influence first. This cup is very difficult. I am positive it is connected with the crucifixion of Christ, either taken out of the cross, or the Supper Table.'

'I have been told that that is part of the true cross,' said Miss Hall.

"Can you see the Crucifixion with that, Mrs. Bliss?"

"I tell you what I get. I hear a voice clairaudiently say to me, 'The egg-cup was out of the cross that Christ paid the penalty of sin upon.' I can depend upon that."

It would be advisable to make one or two more crucial tests, under conditions which exclude telepathy.

I have a mass of other readings by Mr. Lees, Mrs. Bliss, and Mrs. Graddon, as well as some by friends and children, but for this number the above will suffice.

There is no reason to doubt the good faith of Miss Hall. The usual precautions were taken to prevent the medium knowing anything about the nature of the relic. Sometimes the stone was wrapped up in paper. In all cases it was only designated by a number, yet the above was the result.

The only explanation that can be hazarded is that the mediums received telepathically a suggestion from Miss Hall as to the character of the relic, and that she responded to the suggestion as mediums do. Miss Hall is in revolt against this suggestion. But there is this much to be said in support of it.

I have seen Mrs. Bliss when under control describe as if it were an actual scene passing before her, the details of a wholly imaginary incident which I had written, but had not yet printed, a short time before. I gave her no suggestion consciously. But my mind was full of the scene, and Mrs. Bliss read it as if she were reading a printed page. It was the thought impression which she visualized, and visualized with an ease and an exactitude which was not in the least impaired by the fact that the whole thought picture was purely imaginary. What I did unconsciously in that instance Miss Hall may have done unconsciously in the other case. I do not say that this is so, I only point out that the telepathic

hypothesis by our sub-conscious, subliminal self, offers an explanation less incredible than the theory that (1) Miss Hall's cup was actually made out of the original cross and (2) that this wood was thereby impregnated with such power as to make the whole memorable scene live before the eyes of the psychometrist after the lapse of nearly twenty centuries.

I would like to try the experiment with a psychometrist when Miss Hall was not present. Pending such a test, I hold over the results obtained in experiment with the other relics.

PSYCHOMETRY IN MEDICINE.

Dr. J. R. Buchanan, of California, the original discoverer of and chief authority on Psychometry, has an article in the *Arena* for September, which he entitles "Marvels of Electricity;" but which, in reality, is an exposition of the possibility of the application of the laws of psychometry to medicine. The potency of the medicine, he declares, can be transmitted without its substance by the aid of electricity, and he illustrates this by referring to the transmission of thought by psychometry without the aid of electricity or wires. Dr. Buchanan says:—

"For many years (over forty-five) I have been familiar with the fact that medical potencies proceed diffusively from medicines, without their being received into the body, or being even in contact with the surface. I have also for many years known that an electric current through the medicine would carry its influence into the constitution, and even into that of another person, through whom the current was made to pass. Thus, in a group of ten or a dozen persons who joined hands, the medicine through which a positive current was passed at one end of the group would be recognised by the whole group through which the current passed,

with different degrees of distinctness, according to their impressibility.

"The medical profession has believed that medical effects could be produced only when the substance of the medicine was carried into the body by the current, and the possibility of this was long denied. The possibility of carrying in the potency of a medicine without any of its substance, by a current which traverses metallic conductors before entering the body, would be universally and perhaps scornfully denied in medical colleges, though I have for some years been demonstrating its practicability in my courses of lectures, and sensitive individuals have often detected the character and given the name of the medicine affecting the current, when it was one with the effect of which they were familiar."

My psychometric experiments with medicines, showing that millions who have a moderate psychometric capacity can feel the influence of any medicine held in the hands, enveloped in paper, or even contained in a hermetically sealed vial, have been verified in France, not according to my simple and easily demonstrated method, to which millions can respond, but by selecting hysterical psychics, and holding the medicine behind their heads, without contact. This was the method of Drs. Bourru and Burot, which was reported to the National Scientific Association of France at Grenoble a few years ago, after having been well verified by the investigations of several medical professors.

When these facts become generally known, they will refute the common objection to homœopathic infinitesimals, that they do not contain enough medicine, as my experiments prove that we may receive the potentiality of a medicine without a particle of its substance.

If the question should arise, Can not the electric current which trans-

mits medical, physiological, and pathological influences, transmit as easily psychic conditions, thoughts, or emotion? I reply that it certainly can. In 1841 I made a set of experiments with the late David Dale Owen, the well-known geologist, in his laboratory at New Harmony, to determine the conductivity of various substances for the *nerve-aurea* of the human constitution. The record was written out by him, but lost soon after in a stage robbery in Ohio. The law of conductivity was closely similar to that of electricity. But for the higher psychic forces the conductivity is much greater, and one effect of it is seen in the strange sympathies that have sometimes occurred between telegraphers at connecting stations, especially when of different sex.

I have not felt much interest in this metallic transmission because the psychic transmission is just as practicable without the aid of wires, as is shown by psychometry. Friends or conjugal partners may know of each other's death (like Lord Brougham), no matter if on the other side of the globe. The late Dr. Grey, of New York, had this power with his patients; so have several hundred practitioners in this country; and I have realised the illness of a friend at the moment, in one instance two hundred miles away. From Louisville I sent a letter to a friend at New Orleans, writing in it three words by touching the pen lightly without ink or mark. In her reply she gave me the words. Any good psychometer can catch the impression that another would give through a wire, and perhaps there will be less disposition to doubt this since it is proved that electricity can be sent in any direction through earth, water, or air, and Mr. Stead has shown that messages can be sent without any apparatus whatever. Wires are not necessary—the atmosphere does not

hinder. A few day ago, about 9 A.M., Mrs. S. said to her friend: "Mrs. G. is talking about me, and she knows that I know it. She is thinking of going to the seaside!" The friend wrote this to Mrs. G., who lived about eighty miles away, and Mrs. G. brought me the letter and said it was all true.

The marvellous experience of Mr. Stead, in which it seemed that a friend at a distance could write through his hand, are not as mysterious as they seem. They simply reproduce the phenomena of psychometry, which I have been publishing for fifty years, and add thereto an automatic action of his hand, accustomed to obey the current of his thought, without any conscious action of the mind with which his psychometric power brings him *en rapport*. But the control of his hand by another is not impossible, for as disembodied spirits do thus control and write through the hands of mediums, I have no doubt that Mr. Stead can thus receive messages from the departed, and even from the living, whenever he shall come in relation with some one of great psychic forces. If Mr. Stead should read these lines I hope he will make the experiments I suggest, and not be sceptical if his messages should come from eminent historical characters, for it is as easy to communicate with Cæsar or Socrates as with John Smith if one lives on their higher plane.

Telepathy is beginning to be understood. It requires no wires. It is practicable now, and will be practised some time, to establish telepathic stations round the world, by which a great amount of intelligence can be instantly sent.

Thus it seems to be coming about that all things are tending to unification. Psychometry merges into telepathy, and both are combined in thought healing, and, in a strange

way, electricity seems to serve as the link between conscious thought of man and the central energy manifested in the aggregate of dynamical systems into which science has analysed matter.

THE LAW OF PSYCHIC HEALING.

A COMPENDIUM FOR CURING THE BODY BY THE SOUL.

MRS. GILLEN'S "THE LAW OF EXPRESSION."

By MRS. ABNEY-WALKER.

THE title of this little brochure is a very good one, and gives a compendium of what Spiritual Healing, Christian Science, Mental Harmony (or whatever name best appeals to the reader), would teach.

If, however, this pamphlet is meant for the unlearned (as we gather), its terminology and explanation are not quite so clear as its author imagines, even to those long conversant with this system of teaching. And though technicalities are supposed to be avoided, we have a good deal which reminds us of Sydney Smith's story of the young lady in a Scottish ball-room whom he overheard saying to her partner, apparently in reply to a proposal: "That, my lord, is love in the *Abstract*!"

A PRELIMINARY CAUTION.

We are sure the writer is much in earnest, but in the recent flood of American literature on this fascinating subject—the power of mind over body—we have far too much of wholesale assumptions which presuppose every person to be in the same state of mental evolution. As a modern writer well puts it, with

regard to Pantheism, when its votaries say: "All matter is God," they forget that, although all matter is of God, all matter is not in the condition of God; so with the teachers of Christian Science, the most unwarranted assertions are sown broadcast among the widely-differing units of an audience, to the effect that "they can *all* go home to heal themselves and every body else!"—allowing nothing for the "bushel-cover that is, alas! over too many of our candles," so that the Divine Spark is hardly as yet even visible. They are told that by the repetition of certain formulæ (most true and excellent in themselves), they are certain to heal, and that it is a lack of faith to suppose this depends on anything of relativity in the patient or of development on their own part, as if they all presumed to think they had attained to the Perfect Humanity of the one sinless Christ. Some of this current teaching appears like an approach to the perilous rocks of Calvinism, as once set forth by a lady who blasphemously said: "I may commit murder, or my little boy may tell any number of lies, and it cannot touch our salvation, because we know that we are among the elect!" There was no thought there about "working out Salvation," or of St. Paul's gentle words: "I count not myself to have attained," and "lest I be a castaway." This is terribly paralleled by the way in which some teachers interpret. "There is no evil," and in which some thoroughly well-intentioned people even say, "we must not resist or denounce it, because we thereby give it a positive existence"; not seeing that the denial of its power is mighty to the pulling down of strongholds of iniquity, which *must* take place ere we can help to build the Palace of Goodness and Truth in their place—that we must "deny" the genuineness of the counterfeit coin, if we would put it out of circulation.

STUBBORN LIMITATIONS.

Christian Science is in itself a beautiful and elevating doctrine, and its fundamental doctrines—"All is love"; "There is no dominance in Matter or Evil"; "The good is the victorious": "I am Spirit from the one divine source of all"—are most soul-stirring truths, which no one who had once grasped them in the depths of his being could ever again let go; but *how* can the light shine through a dusty pane, or when still covered by the "bushel measure" of the undominated lower nature? The light is there all the time in every man, thank God! however latent; but it will save us many a heart-break if we do accept the fact that all are not yet "spiritually discerning," and that although many and many a hard layer of mental accretion and false concept will undoubtedly yield to our "Denials and Affirmations" in Spiritual Healing, there *are* people like those of Capernaum of old, in whom we "can do no mighty work," because of their wholly unspiritual condition, so that their "radiant point" is as yet un-machable by human effort.

WHO CAN BE CURED?

It may here very naturally be asked:—"How are we to know when this is the case, or when those we 'treat' will prove responsive?" And unfortunately this can be known to very few but the psychic or the clairvoyant. Intuition, however, will often come to the Healer's aid when he or she has a joyous conviction that a particular case can be much helped, or that another might prove hopelessly obstructive to *them*, though very possibly not to someone else. One blessing, however, in Psychic Healings that we can certainly do no harm by it, unlike the giving of a drug, which one can perhaps assimilate, and from which another derives only injury. It rarely hap-

pens that any earnest effort to make the True Self manifest does not result in *some* form of benefit, for even if no physical good accrue, the treatment is often found to translate itself on to the higher moral plane, with marked benefit to character, or softening of asperities; while the fact that there may be no *visible* result of the kind aimed at must not too much discourage us, or make us think that there is no use or truth in so Spiritual a mode of Healing.

Those who have given it up in despair and gone empty away, have been often unwisely led to expect universal and equal success with every one, which is contrary to all experience of special rapport and magnetic relativities on the more physical plane, Natural Law being so markedly seen to work in the Spiritual world, just as much as does Spiritual Law in the Natural world, their source being one, and their working interpenetrative.

The most helpful settings forth of this system of healing have been found by many to be Evans' various lucid and useful volumes, and Miss Frances Lord's "Christian Science Healing," published both in England and America, procurable through Redway, 9, Hart Street, Bloomsbury, and to be found in "Borderland" Library by those who wish for a very full and interesting presentation of the subject.

MRS. GILLEN'S TEACHINGS.

To return, however, to Mrs. Gillen's pamphlet, a slight *résumé* of which may give a general idea of its scope. She opens with some useful introductory remarks, saying that people are gradually beginning to recognise the potencies within themselves, as evinced by a belief in many branches of occult study, but that they have much need to understand the *rational* of their inner powers, if they would not bring discredit on the sub-

ject; and to grasp the unity of the spiritual and physical nature as both coming from one fountain, understanding what a lever for the difficulties of life is to be found in the Spiritual part of us. All "expression" must be from the inner to the outer, and a practical grasp of this opens the door to endless new meanings and possibilities, through the avenue of what the writer calls the "Mentality" or "Soul," though it is a little confusing to class these together as *the part which thinks*; the word "Soul or Psyche" being so constantly understood in different senses, and at different times even by the pre-Homeric and post-Homeric Greeks.

MENTALITY.

Expression being from the inner to the outer is what can be cognised by any of the senses, the examples of Mathematics being the "expression" of its principles, not their cause, but their effect. To make this thought of practical application to the Life-principle we must further see that "every Expression must have at least two causes." To revert to the illustration from Mathematics, if the Principle be the primary cause of the example, and the latter be the "expression or finished proof" of the Principle, there must always lie between them something else, in unvarying sequence, which is the problem. The problems and examples of the Life-principle are human beings, to whom we seek to apply the "Law of Expression" for their own benefit, reasoning from the Principle of Life as the cause, to the body as effect, between which lies the "Mentality," or that part of us which *thinks*. It is a common error that we think with the brain, though being itself a merely physical thing, it can only act as an instrument, in response to an invisible cause, as mental action which *precedes* the

physical. Just as our various members have each their special work, so is it with the "Mentality," which consists of Memory, Imagination, Will Power, &c., &c., in a highly complex way.

THE TRINITY IN MAN.

Thought is a far more wonderful thing than the unreflective are aware in its capacity of speed *e. g.*, Time and Space being no barriers to it, bringing the Spirit into absolute *presence* of the object of Thought, and in its power of multiplying, as set forth by that little realised word *brooding*, till we often come to see "the reason why" for anything we are contemplating. Every "expression" is a "three in one," and so is Man, because, if he consists of body and of Mentality, there must be something *behind and beyond* these, which *does* the Thinking, thus making him to consist of Thinker, Thought, and Body.

But as the Principle in Mathematics never changes, however much the problems and examples vary, so the Life-*Principle* or Spirit in man is unchangeable, whatever be the condition of the mind or body. If anything be wrong with the Expression or physical part, it is traceable to the Mentality, which must first be set right, so as to harmonize its Expression or body. But no bold theories are of value unless we can bring them to a practical application. Thus we see that the "Law of Expression," being "the order of Creation," is therefore universal, and the Wondrous Oriental Thinker is the Great First Cause, God, the ultimate concept of all.

Man being the microcosm, we judge of some at least of the Great Thinker's attributes by what He has put within us; *e. g.*, "the body displays force, which shows Him to be Power; the brain formulates reasons, which proves Him to be Wisdom; the body expresses affection, which

shows Him to be Love." Thus Man, *the thinker*, comprises in himself Love, Wisdom, Power, besides his Mentality, with its complex gifts, and his body.

Thus we do not think of his mere physical part as *himself*, but that he is a Thinker *with* a mental and physical nature, or, as in the striking phrase, "I am Spirit, *having* a Soul and body."

The Thinker only acts on the body through his Mentality, so that it becomes his "expression," and the question at once arises, How can this express Love, Wisdom, and Power, if the mental action be the direct opposite of these, in hate, ignorance, weakness, or fear? For the natural result of these will be to land it in disharmony and feebleness.

Here we should remember the "multiplying" faculty of Thought, whether from ourselves or others, when it "broods" on inharmonious things, and positively develops them. It is the fatal separation in our minds between God and man that causes all the evils in the world and in ourselves.

Thus Spirit, Mentality, and body must work in the "harmony" originally intended for them, setting forth Love, Wisdom, and Power; as if they work in contradiction they jar upon each other, and both misery and illness may naturally be expected to ensue.

TRINITY IN UNITY THE SECRET OF HEALTH.

Our writer concludes that the grasping of this triune principle, so as to bring our whole being into Unity, is what is needed for the understanding of all Truth and the healing of all sicknesses. We cordially agree with one of her closing assertions, that a spiritual concept of Man in matters of healing "would enable scientists to find out all they want to know about the life-principle without the aid of vivisection." One

thing which has greatly attracted some of us to the study of Psychic healing being its vital divergence from any such blinding and confusing methods of torture, leading the experimenters to false conclusions, violating alike the Love Principle and the Unity of Being, *all* Life and Sentience having its own "rights," and to the exemption from torture of the weaker and lower at the hands of the stronger, "Might" never being truly "Right."

Only by the Law of Love and Harmony can the nations or individuals be healed, as all life is on its upward path of evolution, which we may well seek to aid, and not impede by cruel methods which rebel against Creative Unity.

The pamphlet ends by the reminder that "*now* all things are possible, and that to live for the future does not necessitate the crushing and eliminating out of the present what beauty and happiness rightly belong to it."

There is much in the argument which is valuable and thought-stimulating, though some passages are not so clear in "expression" as might be desired; but it goes much deeper than many superficial American papers we have seen, which sin against all logical presentment by assuming their premises, and then basing a heavy superstructure on a sandy foundation.

THE TRUE ECLECTICISM.

As Christian Science began there with an idea of emancipation from all sectarian beliefs, it is painful to see how it all tends to become a "sect" of its own; the "Eddyites" being somewhat "Mahometan" in the strength of their denunciations, and their prophetess's dreary book the sole Koran for the "faithful" in *her* sense, so that those who are not of her disciples do not apparently obey the truth! We have happily no such

Christian Science papacy in England, but even here we have an inclination to think no other method of healing of any value, if once accepting this system. It is a curious spectacle how all human tendency is to think "orthodoxy is *my* doxy, and heterodoxy everybody else's doxy!" Yet Faith-healing, devout prayer, and concentration at Lourdes, St. Winifred's, or any other shrine of healing, and a restoring gift of Touch or Magnetic current, may *all* be of real help and value if the individuals are in a responsive state; though we are far from agreeing with Zola's most painful and pessimistic view after so glowingly describing some of the wonderful answers to prayer before the shrine of Lourdes, that, considering the misery of humanity amid all its sicknesses and sorrows, it needs to have set before it "the eternal *le* of Paradise," and the "moral police" of an ideal! We thank God, on the contrary, that these things are *no* "eternal lie," but eternal *truth* that the "redemption of the body from the bondage of corruption," and the distresses of suffering, is an actual reality, beginning here and now, where the spiritual has sway, and the true self is brought into manifestation.

THE TRIUMPH OF THE SPIRIT.

Christians who rejoice over gloom, and not over that which dissipates it, forget that Healing, whether of soul or body, is just as much a "gift of the Spirit" as "Love, or Joy, or Peace"—and that we are therefore right to seek it, and to believe in it. There is a striking expression in one of the collects which shows the recognition of our threefold nature—body, soul, and spirit, where it says, "We offer and present unto Thee *ourselves*, our souls and bodies"—thus clearly setting forth that soul and body are not the

all of our complex being. Thus we gladly hail all that brings home to us the Spiritual nature of man, or which helps to bring out in glowing colours some half-forgotten truths where the dust has gathered on the original picture of our Being, dimming the lustre of its Spiritual part. A *real* understanding of its "Law of Expression" would help many of us to rise above the bondage of matter into "the glorious liberty of the Children of God," and to include in this possibility the whole of the groaning creation, animals as well as men—those dumb brethren of ours, who too often endure such undeserved sufferings at our hands, very suicidal for those who inflict

them, because violating the Law of Unity, and so retarding their own evolution.

If we once grasp the Unity of Substance and the truth of that good old saying, "The All is the One," we can never be found among the violators of others' rights, human or sub-human, but it will guide us into the Law of Harmony, and how we can, each in our little measure, practically help to apply it, whether in consolation, in uplifting, or in healing—in union with that 'Everlasting yea' which rings through the ages—"Behold I make all things new!"

E. E. ABNEY-WALKER.
Borderland.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 50.)

THE senses are superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; that which is superior to the intellect is It (*Atman*). 42.

Sankara. "You tell me to control the senses first and then to eschew desire. By what means then—with whose help—am I to cast it off"? The five senses, beginning with that of hearing (this includes the other five also, beginning with that of speech. *Anandagiri*) are called superior by the wise, as they are subtler, more internal and have a wider field of action, than the gross, external and confined body; in the same manner, the mind which desires and thinks (and has the power of moving and guiding the senses) is called superior to

the senses; the intellect which reasons and determines and guides the mind is called superior to the mind, and that which is the perceiver of all objects, the innermost *Dehin*, whom desire deludes by means of taking possession of the senses &c., and throwing a veil on its native condition—that of true knowledge, is superior to the intellect; it is the witness only of intellect, *Paramātmā*. Cp: Text

II 41 and इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसश्च परा बुद्धिर्बुद्धेरात्मा महान्, परः ॥ महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषात् परं किञ्चित्त्वा काष्ठा सा परा गतिः ॥ *Katha Upr.* III. 10-11. Objects of the senses are superior to the senses; the mind is superior to the objects; the intellect is superior to the mind, the *Mahān ātmā* (the

first manifestation of *Avyakta* ; individual consciousness or the collective ego of the universe) ; *Avyakta* (the unmanifested material basis of the creation) is superior to *Mahat* and *Purusha* is superior to *Aryakta*. There is nothing superior to It, there is nothing beyond It, it is the last and highest state of being.

Strong-handed ! Thus knowing the superior of the intellect and stilling down self (the mind) by self (the intellect), destroy this unconquerable enemy, desire. 43

Sankara. What next ? The next thing is to know the superior of the intellect, *Atman*, after which, pacifying the purified mind perfectly, kill this enemy, O thou strong-armed warrior ! desire, to seize which is difficult in the extreme and whose ways are very hard to be determined. (Cp: यच्छेद्वाक, मनसि प्राप्नुयद् यच्छेज्ज्ञान आत्मनि । ज्ञानमात्मनि महति नियच्छेत्तद् यच्छेज्ज्ञान आत्मनि ॥ *Katha Upa.* III. 13.) The wise person should control his speech, by the mind, the mind by the intellect, the intellect by the pure individual consciousness, and the pure self-consciousness by the unchangeable consciousness).

END OF CHAPTER III.

CHAPTER IV.

I explained this principle of conduct (leading to the) unchangeable condition to *Vivaswata* (Sun-god); *Vivaswata* handed it down to *Manu* and *Manu* in his turn passed it on to *Ikshaku*. 1.

Sankara. *Sree Bhagaban* said : The principle of conduct, charac-

terized by devotion to *gnānam* (true knowledge) is explained in the two preceding chapters, the path of renunciation [*सङ्ग्रामः*] or the path of desireless action, which is the conclusion arrived at and the essence of all Vedic teachings, in their two main divisions, viz., in respect of the path of desire (attachment and world) and of restraint (non-attachment and *moksha*) and which *Bhagabān* teaches throughout the whole of the Gita. Now to show further the high merit of the system which is regarded as the cream of Vedic teachings *Bhagabān* alludes to the persons who practised it hereditarily and attained to perfection by it. This system of *yoga* stated in the foregoing two chapters I explained to *Sun* in the beginning of creation, that the rulers of the world, the *Kshattrias*, might be strengthened, so that endowed with *Yogavala* (powers resulting from the concentration of the will-force) they might protect the *Brahmans* (which done, i. e.), once the *Brahmans* and *Kshattrias* are well off, the well-being of the world is secured. The system has been called *Aryaya* (अर्यय), not because the blessings accruing from it are inexhaustible (for such a thing is absurd), but because it leads to omniscience, or *moksha*. He, *Vivaswatu*, told this to *Manu* ; *Manu* again taught it to his son *Ikshaku*, the first king since creation.

O terror of foes ! thus the *Rajarshis* (kings) who without leaving their cast-duties attained the spiritual heights of (*Rishis*) were heirs to the knowledge of this (*Yoga*) from generation to generation, (until) in course of time, this noble system was lost (to the world). 2.

Sankara. Thus among the *Kshatriya* race, from generation to generation, the kings who were *Rishis* as well, knew this system of *Yoga*. That *yoga* by long lapse of time died out from the families, in which it was handed down from father to son as a hereditary possession since the beginning of creation. (Know it to have so happened), O thou, who scorch thy enemies with the rays of your valour, like the Sun (परन्तप).

(You) are my devotee and friend, I have revealed this hoary system of *yoga* to you today, because this occult knowledge is supreme (of all occult sciences). 3.

Sankara. Falling at the hands of persons who were weak-minded and had no control over their senses, this *Yoga* was lost, but as there is no better means for securing the final emancipation than it, I have now told you this ancient system, (this *Yoga* is called old because it exists in the Veda, which is beginningless. *Anandagiri*). You are also my devoted worshipper as well as a friend and this *Yoga* is the best of all occult systems of knowledge. (This signifies that the knowledge has been imparted to a fit person).

Your birth is recent (while)

Vivaswata was born long ago. How am I to know that in the beginning you told it? 4.

Sankara. Lest any one thinks *Bhagabān's* words to be self-contradictory, Arjuna devises this question, to remove the doubt. You are born as the son of *Vasudeva* far beyond the time of the birth of *Vivaswata*, who was born in the beginning of creation. But you say, that the *Yoga* you revealed to me just now, was first explained by you to *Vivaswata*. How am I to understand this contradictory statement?

Arjuna! Many births of mine and yours have taken place. I know them all, (while) you, O terror of foes! do not know them. 5.

Sankara. To remove the doubt of the foolish, who question the Godhood and Omniscience of *Vāsu-deva*, which was also the object of *Arjuna's* question, *Sree Bhagabān* introduces this *Sloka* in reply. You are unconscious of your previous incarnations because your eye of knowledge is veiled with the pair of opposites, good and evil &c., while I know them all, because, I am one with constancy, purity, omniscience, emancipation and truth, and therefore My knowledge is never veiled by anything.

THE SHASTRIC METHODS OF SUBDUING INDRIAS AND THE MIND.

(Continued from page 311.)

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NOW by Brahmacharya we mean continence in mind, word and deed and the study of the Vedas and other sacred Shāstras; though in the Yogashāstra continence is particularly indicated; but the study of the sacred literature falls under the separate category of Swādhyāya (स्वाध्याय) which is reckoned as one of the principal accessories of Niyama Sadhana of the Astānga Yoga.

As we have gone very far on Brahmacharya in this article we will not go through all its details but will only dwell briefly on the subject:—

There are two sorts of Brahmacharya—one for the whole of life and the other for a certain period of life. Samak, Sukracharya, Sanakacharya and others observed *Brahmacharya* throughout their life. The second form of Brahmacharya is divided into three classes viz., the *Kanistha* or the lowest, the *Madhyama* or the middle and the *Uttama* or the highest. The continence observed by males and females up to the 24th and 16th year of their age respectively is called the lowest form of Brahmacharya. This *Kanistha Brahmacharya* is essential for all sons of Dwijas. According to our Shāstras a son of a Dwija or rather a Dwija ought not to enter the Asram of Grihastha or enter the married life before he performs the duties of a Brahmacharee. Bhagawán Manu says—

वेदानधीन वेदोवावेद् वापि यथाक्रमम्
अविश्रुत ब्रह्मचर्यं गृहस्थाश्रममाविशते

युष्माकृतमतः स्नात्वा समावृत्तो यथाविधि
उद्दिष्टे द्विजभार्यां सर्वपापक्षयान्विताम् ।

मनु

A Dwija (twice born) should after observing Brahmacharya according to the principles laid down in the Shāstras and finishing the study of Vedas four, three, two, or at least one with all its parts enters the Grihastha Asram; and having obtained the permission of his Guru and performed ablution (in token of his having finished his sacred task) he should duly return home and take an accomplished wife of his own cast. This sort of *Brahmacharee*, before he enters the Grihasthasram, is called *Bidyabrata Snataka* (विद्याव्रत स्नातकः), i.e. one that does *Snan* after completing the *Brata* of *Brahmacharya* and the study of the Vedas. He who only observes Brahmacharya successfully but could not go through the Vedas thoroughly and then leaves the Brahmacharya Asram is called *Bratasnataka*. One that completes the study of the Vedas and other sacred Shāstras but could not observe Brahmacharya thoroughly and then enters the Grihasthasram is called *Bidyasnataka*. The performer of this lowest form of *Brahmacharya* gets strength of body and mind and generally lives from 70 to 80 years of age without any disease with all his organs of perception and action in full vigour and gets healthy issues.

The second or the middle form of *Brahmacharya* is the performance of continence by thought, word and

deed and the study of the sacred Shāstras up to the 44th year in the case of man and in cases of woman up to her 32nd year. The Yogi or the Brahmacharee or any other person who performs this sort of *Brahmacharya* gets not only the vigour of his body and mind but of *ātmā* also. The practiser of this middle form is easily able to drive out all his bad inclinations and foster all the godly virtues in him. He is then called a *Rudra*, on account of his being able to bring to tears i. e., subdue the bad inclinations and the badly inclined propensities.

The third form of Brahmacharya lasts till the 48th year of his age in the case of man and in cases of women up to her 36th year. A Brahmacharee of this class over and above the acquirements of the first two classes attains *Bidyā* (knowledge in all its branches) and peace of mind. He can easily enter the world as a *Nishkama* Grīhastha. Continence from early youth to mature age gives him strength of body and mind and his passions being subdued he enjoys peace of mind and in consequence of these the children he begets are not only healthy in body but are also virtuously inclined.

We said before that the observance of continence often helps a *Chela* to understand and to realize the spiritual truths. It sometimes becomes essential even for an advanced *Chela* to observe Brahmacharya again after his first course in order to understand the higher truths of the sacred teachings. To illustrate this we quote the following from the Prasopaniśad—

युक्तेषु भारद्वाजः शैब्ये सत्यकामः सौर्या-
यशोधे गार्गेः कैषक्यायसलायनो भार्गवो
वैशम्पैयः कपिली वाल्मीक्यौ ते ह्येते ब्रह्मपरा
ब्रह्मविदाः परं ब्रह्मज्ञेयमात्रा एव ह्ये

ततश्चैव वक्ष्यतीति ते ह स्मिन् पाण्डवो भगवन्
पिपूषादसपसन्ताः ॥१॥

तानहेतुं ऋषिर्वाच भूयस्व तपसा ब्रह्म चयत्रैश्च
अङ्गुया मन्त्रैश्चरं च वत्सत्रय यथाकामं प्रश्नान्
गृह्यथ &c &c.

Bharadwaja's son Shukreysa, Shibis son *Satyakama*, Sourya's son *Gargya*, Aswala's son *Kaushalya*, Bhṛigu's son Bydarbhi, and Kalya's son Kabandhi were all Brahma-parayanas and Brahmanisthas devoted heart and soul to Brahma with a yearning heart to seek the *Para-brahma* they repaired with Kusha in their hands to Bhagawān *Pippalada* as the proper man who would tell them everything. The Rishie (Pippalad) directed them to practise Tapas, Brahmacharya and Shardhya again for one year and then to come to him and put any questions they liked..... This shews that for the understanding of the highest truths Brahmacharya is required even of those who have become *Brahmanisthee* after one course of *Brahmacharya*. Thus it is proved from some of the greatest authorities in our Shāstras, beyond the shadow of a doubt, that *Brahmacharya* is a great help to, and sometimes absolutely necessary for a Yogee to attain Samadhi in one life.

Next we come to (अपरिग्रह) *Aparigraha*. *Parigraha* means the desire to get this thing or that thing and the abstinence from that desire is (अपरिग्रह) *Aparigraha* or non-covetousness.

The desire to get this thing or that thing is the result of *Prabritty* (प्रवृत्ति) or is *Prabritty* itself. Maharshie Gowtama says in his Nya Shāstras, "Ignorance begets folly, folly begets desire and desire leads to birth (succession of births) which begets sorrow." The removal of one cause removes another. To

explain this clearly. Though desire is confined to the objects of enjoyment virtually it is not so confined; it extends to the soul's desire to have a body since body is needed for enjoyment, and as our desires are disposed outwards and to the objects of the senses so we get sorrow from the body which is the result of our selfish desires. If we can make up our mind to give up all sorts of desires, (i. e.) become indifferent we can put a stop to our births and rebirths and the sorrows consequent thereto. So long as a man is subject to desire he is subject to *Prabritty* which is the outcome of *Abydya* and he cannot

have *Swarupa Gyanam* (स्वरूपज्ञान) (i. e.) the knowledge of self. But *Abydya* must be first destroyed to destroy *Prabritty* and the destruction of *Prabritty* leads to cessation of rebirths. Then he attains (स्वरूपज्ञान) *Swarupa Gyanam* and he can know his past, present and future. It is for this reason Patanjali says :

“अपरिग्रहं स्वैर्यं जन्ममथनासम्बोधः”

On non-covetousness being confirmed there comes knowledge of all births.

(To be continued.)

SHUNKERNATH PUNDIT.

—0—

THE MAHIMNASTAVA.

MAHIMNASTAVA or “a hymn of the Glorious” purports to have been composed and sung by Pushpadanta, king of the *Gandharvas*, under the following circumstances. He was in the habit of stealing flowers for the purpose of worshipping Siva with them from the pleasure-garden of king Vahu. The guards of the garden, seeing that in spite of all their watchful vigilance, flowers were stolen every night, came to the conclusion that the crime was perpetrated by a being who possessed the power of walking in space. So, one night they scattered on the ground near the flower-trees some flowers after Siva had been worshipped with them, in the hope that the thief, whoever he might be, would unconsciously trample on them and thus lose the power of movement. The plan had the desired effect and the very night in which the sanctified flowers were strewn, the king of the *Gandharvas* after walking a few steps found him-

self wanting in the power of moving himself from one tree to another. Thus endangered, he broke forth into a hymn of praise of ‘the Glorious’ in the hope that He would save him from shame and fear.

The hymn is generally regarded as one addressed to Siva and no doubt it manifestly is. But the high and majestic conception of the ideal, conveyed in a style equally grand and impressive, bids fair to leave all limitations behind and partakes of the nature almost of the praise of the Impersonal. Partly owing to this reason it is maintained by some that the hymn is equally applicable to Vishnu also and there is a scholium which interprets it in both ways. Thanks to the elasticity of the Sanskrit language, this has been made practicable, but still, the statement that such a purpose of double significance lurks between the lines, could, in our opinion, hardly recommend itself to an impartial reader

after a careful perusal of the original.

Below, we give the text in original and translation, mainly compiling the notes from the *Siva Vishnu Parātica*, a note which, as its very name signifies, explains the hymn both as applying to Siva as well as Vishnu.

महिम्नः पारमे परमविदुषो यद्वसद्वयो
कुति त्रैलोक्यदीनामपि तद्वसद्वयो ह्युय गिरः ।
अथावाच्यः सर्वैः क्षमतिपरिणामावधि गुणम्
समायेव स्तोत्रे हर निरपवाद परिहरः ॥१॥

If the offering of praise of one who is ignorant of the limits of thy glory be unworthy of Thee, then the words even of Bramhā and other gods must fail far short of You. If one, who praises according to the measure of his understanding be not guilty, then O destroyer of all misery! this my attempt to celebrate thy praise, might not also be deprecable.

[The word *Hara* (हर) is usually applied to Siva, but it may also refer to Vishnu in the sense of the translation].

अतीत पद्मानं तव च महिमा वाङ्मनसयो
रतद्भावावुत्था यं चकित समिधसे श्रुतिरपि ।
स कस्य स्तोत्रव्यः कतिविधगुणः कस्य विषयः
पदे त्वर्थाचोने पतति न मनः कस्य न वचः ॥२॥

Thy glory, which the Vedas, awestruck at its majesty, proves to be non-dual and undifferentiated, shines unapproachable even by the utter most stretch of thought and expression. Who can set forth its praise duly? Who can ascertain its nature and properties? Who can cognise it as an object? Yet who would not merge his mind in and raise his voice in praise of the fresh forms which it ever assumes to bring joys and blessings into the hearts of Thy sincere devotees?

[The forms alluded to above are

in the case of Siva His Form, with the Bull, Trident, His wife Parvati and many others; and in the case of Vishnu, His blue form adorned with Lotus, conch and many others].

मधुस्कीता वाचः परमवृत्तं निर्मितवतः
स्तव ब्रह्मण्यकिंवागपि सु रघुरोर्विषयपदं ।
समत्येतां वाणीं गुणकथनपुष्पेन भवतः
उनामीत्येतास्मिन् प्रमथन दुर्द्धिर्वर्जयिता ॥३॥

O Bramhan! can the language even of the chief of the gods be a matter of wonder to Thee, Who hath produced (breathed out) the immortal Vedas full of honey? My mind is thus bent, O destroyer of Tripura! to purify this my language by the merit of recounting Thy virtues.

[*Puramathana* (पुरमथन) has been translated as the destroyer of Tripura, the notorious *Asura* whom Siva killed. In the case of Vishnu the word is to be interpreted as addressed to Him Whose abode (पुर) is in the place of churning (मथन), thus Gokoola (Vrindavana) or the Kshira Samudra].

तवैश्वर्यं वसज्जगदुद्वरचाप्रसयज्ञम्
तयोवस्तु व्यस्तं तिसृषु गुणभिक्षासु तनुषु ।
अभवत्रानामस्मिन् वरद रमनोयारमणी
विहन्तुं वराक्रोशीं विदधत रङ्गिणे जातुधियः

॥४॥

O fulfiller of desires! Some dull-witted persons here, who take the ugly for the beautiful (or the pleasant for the good) and are destined to meet with nothing but evil in the three worlds try to disprove, by taking recourse to cavil, Thy Godhead, which is the aim and end of the three Vedas, which is manifested by the three-fold forms of Bramhā, Vishnu and Maheswara, distinguished severally by

the three properties (or forces) of *Rajas*, *Satwa* and *Tamas* and which is the agency from which flows the creation, preservation and destruction of the universe.

किमीहः किं कायः सखलु किमुपाय त्रिभुवनं
किमाधारो भाता सृजति किमुपादान इति च ।
अतर्को यद्यत्र त्वय्यनवरदुस्यो हतयियः
कुतर्कोऽयं काश्चिद्विद्वदिति मोहाय जगतः ॥५॥

What is this attempt ? What is His body ? Supported on what does the creator create the three worlds ? What are the implement and materials He takes in aid ? These vain questions utterly inapplicable to Thy incomprehensible glory are asked by some senseless persons for the delusion of the world.

अजन्मानो लोकाः किमवयववन्तोपि जगता
मविशतारं किं भवविधिरनादव्य भवति ।
अनीयोवा कुयार्दुसुवनजनने कः परिकरं
नतो मन्दा स्नां प्रत्यसरवर स'येरत रमे ॥६॥

O Supreme of the immortals ! could this embodied universe be uncreate ? Could its creation occur independent of an agent ? Or what non-God could attempt the creation of the world—that the stupid should regard Thee with scepticism ?

तुमो हांस्वं दोमः पशुपतिमतं वैष्णवमिति
प्रविष्टो प्रस्थाने परमिदमदः पथ्यमिति च ।
हृषीकां वैष्णवाग्रजकुटिल नामा पञ्जुषां
हृषीकेशो मय्य हृषिक पवसा मनवद्व ॥७॥

Though men, according to their variety of tastes, follow different paths, as pointed out in the three Vedas, the Samkhya and Yoga philosophies, the Pāshupata and

Vaishnava systems, each one considering his choice to be the best, yet all of them, whether they walk straight or zig-zag, will at last reach Thee, as all rivers, (irrespective of their rise and course) flow into the one Ocean.

[The three preceding slokas and thus, may equally apply to Siva and Vishnu].

महोद्यः सदाङ्गं पराग्रजिनं भस्म फणिनः
कपालश्चेतीयस्तव वरद तन्त्रोपकरणं ।

सु रास्ता न्ना र्हाङ्गिं दधति च भवदुष्प्रमण्डितां
नहि खात्मारामं विषयमगल्लणा भ्रमयति ॥८॥

O fulfiller of desire ! an old bull, a wooden staff (part of a bedstead), an axe, a piece of hide, ashes, snakes and a human skull,—these seven are thy household furnitures and requisites. One glance of Thy eye has given the other gods their various objects of pleasure, but the mirage-like objects cannot attract the mind of (Thee) the Self-contented.

[The above rendering Applies to Siva. In the case of Vishnu, *Mahokshah* (महोद्यः) means the radiant *Sudarsana chakram*, a weapon of Vishnu ; *Bhashma funinah ajinam khatwāngam* (भस्म फणिनः अजिनं सदाङ्गं) whose bed is the serpent (Sesha) and sheet its skin, which is white and soft like ashes ; *kapālam* कपालं केन जलेन पात्राय इति, (that which is nourished by water) Lotus or conch ; and *Parasuh* (परशुः) an axe, the weapon used by Parasurami, an incarnation of Vishnu, hence one of His weapons. The other words are commonly applicable to both Siva and Vishnu . A. H. B.

ASTROLOGY.¹

PARASARA'S SUSLOKA SHATAKAM.

(Continued from page 63.)

केन्द्र नाथो युद्धदुष्ट स्तथा दैतयुद्धः कृतः ।
ततोन्मूलं सोमसुतः सोमशाल्यतरस्तथा ॥ २०

It has been mentioned before that the planets ordinarily known as auspicious become evil if they own *Kendra* houses. According to the above rule* Jupiter (*बृहस्पति*) owning the *Kendra* houses becomes most inauspicious, then comes Venus (*शुक्र*) then Mercury (*बुध*) and last of all the Moon.

Mercury and the Moon become less inauspicious than Jupiter and Venus by owning *Kendra* houses. For example, when Jupiter owns the 10th house from *Lagna*, it becomes most inauspicious; Venus less; Mercury still less; and the Moon becomes the least inauspicious. The power of the moon for good and evil also depends upon its fullness or its contrary.

The 2nd and the 7th *Bhâvas* (*भाव*) from the *Lagna* are known as *Mâra-ku* (*मारक*) places. If Jupiter or Venus occupies those places at the time of birth, they can even go so far as to cause death during their planetary periods.

सुखप्रस्थान्योनमे खेदो चान्नोऽनं

वापिपद्यतः ।

सम्बन्धो मघमद्यानग्री इयोरैकतरो यदा ॥ २१

The planets become bound to each other under four different relations. When two planets exchange their houses, they form a relation of the first degree. For example, Jupiter occupies *Mesha* (*मेष*) the house of Mars, and Mars occupies *Meena* (*मीन*) the house of Jupiter.

The relation of the second degree is established when one planet is posited in the 7th house from another each receiving the full aspect of the other. For example, Saturn (*शनि*) is posited in *Makara* (*मकर*) and Jupiter (*बृहस्पति*) in *Karkata* (*कर्कट*).

The relation of the third degree is established when one receives the full aspect of another without aspecting the other in its own turn. For example Jupiter aspecting Saturn from *Karkata* (*कर्कट*) which is placed in *Brischika* (*वृश्चिक*).

The relation of the fourth degree is established when two planets occupy the same house. For example,

* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the Stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

Mars and Jupiter occupy *Aries* (मेष).

If the lords of any two *Bhavas* (भाव) become bound to each other in any of the above four relations, the effect of those particular *Bhavas* (भाव) is strongly felt by the native.

But the relation of the second degree is weaker than the first, the relation of the third degree is weaker than the second; and the relation of the fourth degree is weaker than the third. The relation of the lords of the auspicious houses produces good, and of inauspicious houses evil. If two planets exchange the houses of each other the effect of those particular houses is especially felt by the native. For instance, if the lord of the seventh (जाया) and the ninth (धर्म) *Bhavas* change places, the signification of those two houses will be specially auspicious.

If the Lord of the birth sign (लग्न) be placed in its exalted position as well as in one of the *Kendra* or *Trikona* (त्रिकोन) places, and the lord of its exalted house be also placed in one of the above places, then all those planets lead to the prosperity of the native. If the lords of the auspicious houses, especially those of the fourth and tenth places, be posited in their own houses, then those planets lead to the prosperity of the native.

If at the time of birth five planets occupy their exalted positions, or some their exalted positions and some their own houses, then those planets lead to the prosperity of the native. If at the time of birth the lord of any auspicious house occupies its debilitated place, and the strong lords of the debilitated and exalted signs of that planet occupy any of the *Kendra* (केन्द्र) places, then all those planets lead to the prosperity of the native.

Any planet occupying the tenth *Bháva* (house) from the *Lagna* (लग्न) is said to occupy its exalted position. If Saturn, Mars, or Sun occupies such a place and is aspected by Jupiter or if Jupiter be placed in the tenth place occupying an auspicious constellation, then those planets advance the prosperity of the native.

If some planets especially the lords of the first or the tenth houses occupy their debilitated places, and the lords of the exalted and debilitated signs of that planet occupy inauspicious houses, then those planets bring about the adversity of the native.

If the Lords of the 3rd, 6th, 8th, and 12th places occupy their own houses, they lead to the adversity of the native. If three evil planets occupy any of the *Kendra* (केन्द्र) places they lead to the adversity of the native.

If Saturn, *Ráhu* (राहु), or *Ketu* (केतु) occupies any inauspicious house being joined with the lord of an inauspicious house then those planets tend to lower the condition of the native.

If the motion of the lord of the *Lagna* (लग्न) be retrograde (वक्रो) at the time of birth, it becomes inauspicious.

CHAPTER II.

RAG YOGA.

केन्द्रेषामग्रतः कक्षित् कोशाम्यतरेष्वेत् ।

सम्बन्धमाचरन्, खेटो राऽयं यच्छति निश्चितं ।।

Various kinds of *Raj Yogas* (राज योग) are mentioned by Maharsi Parásara, viz. (1) *Bijae Samráta* (विजयी सच्चाट); (2) the *Raj Yoga* of one who is a born prince; (3) the *Raj Yoga* of a ruling prince but not

a conqueror; (4) the union of power and wealth in a private individual. In the present chapter only the *Yoga* of a private individual is being considered.

The above Sloka means: If a lord of any of the *Kendra* (केन्द्र) places becomes related with any lord of the *Trikona* (त्रिकोण) places in any of the four relations mentioned above they form what is called a *Raj Yoga*; and the time of the *Raj Yoga* will be in the period (दश) of the lord of the *Kendra* and the *Antardasa* (अन्तर्दशा) of the lord of the *Trikona* (त्रिकोण i. e., the 5th and the 9th houses) from *Lagna* (लग्न).

According to this Shástra, the *Lagna* (लग्न) and the 4th, 7th, and 10th places from it are called the places of power, and the 5th and the 9th places from the *Lagna* (लग्न) are called the places of wealth. The combination of the lord of the *Kendra* (केन्द्र) with the lord of the *Trikona* (त्रिकोण) in any one of the four relations forms *Raj Yoga*.

The second *Kendra* (4th house) is more powerful than the first (लग्न), the third (7th house) than the second, and the fourth (10th house) than the third; of the *Trikona* (त्रिकोण) places, the 9th house is more powerful than the 5th. The four kinds of relation of the lords of the 9th and the 10th places are superior to the relations which the lords of the 9th and the 7th houses form with each other. The relations of the lords of the 7th and 5th places are still inferior. The relations of the lords of the 5th and the 4th places are still more powerful; and the relation which is established between the lords of the *Lagna* (लग्न) and the fourth place is the least powerful.

आयुस्त्रिवर्गसाधेयः सनमन्त्रिच लो गृहः ।
उन सादृ यकेन्द्रेय सन्मन्त्री स ह राजराजः ॥१॥
चन्द्रय युक्तावाग्नं मघेयः केन्द्रनाथः ।
सदुद्योपि च कोनेय सन्मन्त्री राक्षसायः ॥२॥

It has been mentioned before that if the lords of the *Kendra* (केन्द्र) and the *Trikona* (त्रिकोण) places be also the lords of the 3rd, 6th, 8th, and 11th places from the *Lagna*, then those planets are known as vicious (सदोष) lords of those places. If any planet becomes related with the lord of the 3rd, 6th, 8th, or 11th place as well as with the vicious (सदोष) lords of the *Kendra* (केन्द्र) or *Trikona* (त्रिकोण) then even that planet tends to bring on the prosperity of the native.

The planets ordinarily known as auspicious, viz., Moon, Mercury, Jupiter and Venus become evil simply by owning the *Kendra* houses, as has been stated before; if they also own the 3rd, 6th, 8th, and 11th, houses from the *Lagna*, they become doubly vicious. So powerful is the relation between the lords of the *Kendra* (केन्द्र) and *Trikona* (त्रिकोण) that even these planets lead to the prosperity of the native by being related with one another in any one of the four relations mentioned above.

आयुस्त्रिवर्ग साधेयः सय यदि कन्दपः ।
दोषयुक्तोऽप्यंराजं दत्ते सन्मन्त्रि त सतः ॥३॥
एवं त्रिकोण नाथोपि दोषयुक्तोपि राजराजः ।
एवं त्रिकोण केन्द्रेयो द्वावपि ह राजराजौ ॥४॥

The vicious (सदोष) lords of the *Kendra* (केन्द्र) and *Trikona* (त्रिकोण) as well as of both bring about prosperity when they become bound in any one of the four relations; and the faultless (निर्दोष) lords of those places do the same, with this difference that if both the planets forming a *Yoga* be faultless the native becomes prosperous by honest means; if not, he gains his end by crooked ways.

Editor.

WHAT IS RELIGION ?

TO take thought of Religion is to examine all that Religion teaches. Seekers after Truth recognise such investigation as a duty both imperative and binding. Religion comes not "as" having anything new for its object. It has from olden times set itself up as supplying the medium to a certain knowledge of what does not meet the eye, as drawing aside the veil from before that which has been hidden from days of yore. Each teacher of Religion has set forth this method as the only true means of attaining that knowledge; each has claimed to be the discoverer of the unseen. These are bold statements, the claims of which have engaged the attention of practical men and commanded the study of serious thinkers. Investigation demands the determination of what is Religion, and those undertaking the enquiry have to guard carefully against inclination or bias; setting aside all prejudices, honestly examining and criticising so as to make sure of each step taken, they have before them what may at first seem an insurmountable difficulty or an unpleasant task, but as they proceed on the way they reap the delicious fruit yielded in "proving all things, and holding fast that which is good."

Professor Flint in his article on "Religion" in *Chamber's Encyclopedia*, writes—"General terms equivalent in meaning (to the English world 'religion') are not to be found even in such languages as Chinese, Sanskrit, Hebrew or Arabic, and need not of course be looked for in the languages of uncultured peoples. There is no definition of religion in the Bible, nor any designation or description of it which applies to the heathen religions. The Fathers and Schoolmen attempted only to give a definition of *true* religion." Here then it is distinctly stated where we may look for the definition of

the term, and no hesitation may be felt in accepting the meaning attached to the word by European writers.

"The difficulty of framing a correct definition ought to apply to nothing but religion, and to differentiate religion from everything else, as, for example, from imaginative idealisation, art, morality, or philosophy. It should apply to everything which is naturally and commonly called religion; to *religion* as a subjective spiritual state, and to all *religions*, high or low, true or false, which has obtained objective historical realisation. And it should neither expressly or by implication exclude in a general way all that is necessarily included in its nature, indispensable to this notion." A large order, indeed, and Professor Flint acknowledges the difficulty to comply with it, for he goes on to say that "numerous attempts to supply it have been made, but few, if any, of the definitions of religion as yet proposed fulfil all the requirements." Without entering here into a digest of all the subtleties offered us by Kant, Fichte, Schleiermacher, Hegel, Strauss, Wundt, Pfleiderer, Herbert, Spencer, Mathew Arnold, Tylor, John Caird, and Max Muller, we may turn our attention to the popular sense in which the word is used by writers on the religions of the day. Here we will find one idea underlying and being regarded very essential as the object of religion.

Auguste comte and his followers have endeavoured to give the word a meaning which Mr. Bradlaugh in *Free thinker's Text book* has very truly remarked, would not find acceptance among many outside their own ranks. They strive to retain the term as applicable to the system of which they are zealous adherents; most notable among them is Mr. Frederick Harrison who, however much he may be "regarded by some

Comtists as a profane amateur or mere schismaticist,"* has found a place among the specialists obtaining a hearing at South Place Institute, whose lectures compose a volume† descriptive of the various religious movements of the day.

"The inner object of all religions," Mr. Harrison tells us "is alike. All men seek in religion the highest ideal of love" (p. 732). "That which marks off the Positive scheme from all purely scientific systems of thought is this: that it makes religion the beginning and end of life, seeking to inspire every corner of life with a living sense of devotion to an over-ruling Providence" (p. 740). j. Religion in its widest sense, means the combination of *belief* in and *re-neration* for, the Power which man regards as exercising the dominant influence over his whole life. In the theological epochs or systems this has been taken to mean some kind of god. But the idea of god is not an essential part of religion. The essence of religion lies in the belief in a power which dominates man's life, and determines it for good or bad—such belief strong enough to generate veneration for that Power and habitual submission to what is thought to be its will." (p. 741.) It is difficult to realise what Mr. Harrison would have us believe this "Power" to be, for in his endeavour to retain the use of terms restrictively theological, he strays into a confusion thought which cannot be got rid of without causing words to lose their practical value. A criticism of Mr. Harrison's belief would be out of place here; sufficient for our purpose will it be to show that his religion has for its worship a Being to whom, though he may deny the names, "God" or "Creator" re-

mains as indefinite as the personage usually implied by those terms. The "Power which dominates man's life is", Mr. Harrison expounds, "Humanity," "a power in no absolute sense supreme; in no literal sense mighty, or wise, or good. It has not created the world; it does not control the world; it is not responsible for the world, with its terrible waste and ruin." (p. 743); and yet we have Mr. Harrison recognising this Power as "an over-ruling Providence." This Power grows as Mr. Harrison wanders in his maze of words, from an impersonal "It" into the personal "Him;" a "Power" which resolves itself into one of two 'Forces, the World and Humanity," (p. 744.), and springs high, presto! into "the great Being, whom to love is to serve, and whom to know is to worship.....Serve him by living aright. He, like ourselves, is subject to the world we live in." (p. 744). A Being not the concrete object of worship of the ordinary religious mind, and yet not an abstraction, for Mr. Harrison exclaims: "It is difficult to understand the state of mind which rejects humanity as an *abstraction*, and clings to God because, He is real. In what sense can Humanity be called an abstraction if God is not an abstraction?" (p. 746); not concrete, yet not abstract; a Power which controls human life, yet is not without but "is incarnate in every man and woman alike." (p. 745). Human life thus becomes the power and the object on which power is exercised. Can we wonder that Mr. Harrison has met some who have asked, "if Humanity is real?" Mr. Harrison is but a transcendentalistic godite, who in his efforts to write the name Humanity spells it as G-O-D. ‡

* Mr. Stead in the *Review of Reviews*, November 1890.

† *Religious Systems of the World*—Swan Sonnenschein.

‡ The reader will find in the *National Reformer* of the 23rd October 1892 an excellent criticism on Mr. Frederick Harrison entitled "Mr. Harrison and Professor Huxley" by Ernest Newman.

Mr. John Stuart Mill has also attempted to force away from religion the belief in a god.*

On an examination of the word from its origin, and comparing the sense in which it was then used with that which it is put in the present day, we find that "the word religion must always be taken, and except in the case of Positivists, has always been taken to involve some assertion of the supernatural."†

The ancients spent much time in seeking the derivation of the word, and though opinion is still divided as to whether it obtains to the "*carefulness and attention* to what concerns the gods," or to "*a sense of dependence on or connection with Deity by the bond of piety*," we find the difference is not in the object towards which certain acts were performed but in the purpose or bearing of such acts. The gods are acknowledged and religion consisted in the regard in which they were held.

Schleiermacher, who is considered the Luther of modern theology, "makes religion to consist in feeling, notably in our feeling of dependence on a Higher power; and his influence has won for this representation a wide acceptance in modern Protestant Germany. Such in England is, or has been at times, the practical instinct, if not the decision of Wesleyanism and kindred systems." Canon Liddon following out this view in *Some Elements of Religion*, writes: "Religion is not a sentiment, or an idea, or even a code of moral practice. It involves the establishment and maintenance of a real bond between God on the one hand and man on the other. To the perfectness of this bond, feeling, thought, and moral earnestness on the part of man, contribute elements which are indispensable to it;

so that religion in itself, although beyond each of them is dependent upon all. Its object, as we have also seen, is the Personal and Moral God." (p. 80).

In the *Grammar of Assent*, Dr. Newman tells us: "By Religion, I mean, the knowledge of God, of His will, of our duties towards Him."

Passing on now in our work of comparing the various definitions given of Religion from the views of two writers of the most orthodox and distinctive churches, we turn to the use of the word as applied to systems without the pale of Christianity.

The Rev. Henry W. Crosskey, L. L. D., F. G. S. of the Church of the Messiah, Birmingham, and President of the British and Foreign Unitarian Association, in his lecture on Unitarianism,‡ says: "To me, as a Unitarian, Religion is solely concerned with the soul's attitude towards god" (p. 613.) and the Rev. Charles Voysey, B. A., lays down the first belief of the Theists§ to be, "a belief in a god who is supreme over all the universe in power, wisdom, and goodness," (p. 620); this belief he terms, "a practical religion and not a mere intellectual conception," (p. 631).

Thus Christians, Unitarians, and Theists agree in regarding religion as connected with some idea of God. Further proof that in religion is involved an idea of a god may be adduced from the extracts from the writings of the principal exponents of the teachings of Confucianism, Taonism and Buddhism. In the arguments put forward as to whether those systems may, or may not be classed as religions, we are able to trace the question as resting primarily on the position as to whether or not some Deity is acknowledged. E. H. SEPPINGS.

* Auguste Comte and Positivism.

† *Free thinker's Text-Book* Vol. I. Part II.

‡ *Religious Systems of the World*.

§ Theism. *Ibid*.

• तत्त्वमसि । •

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.] DECEMBER, 1895. [No. 4.

KEYNOTES.

Mr. STURDY, probably a theologian, contributes an excellent article entitled "The Prospect for Vedānta in the West" in one of the Madras religious magazines in which he argues that in its strictest sense Vedānta includes the Dvaita, Bishistādvaita, and the Advaita systems and that hitherto only the last aspect of this great religio-philosophical system has been preached to the western people. According to him this does not cover the whole field and is the main cause why Vedānta cannot be as popular in the west as it should be. He defines Vedānta as "that System of Philosophy and Religion combined, which including the primitive, mounts to the most abstract of conceptions and thus covers the whole field of human thought. It is expressed *partially* in all religions and for the most part *potentially*, but unrecognised, in all." The above is an excellent

definition and we are exceedingly gratified to hear such a definition from an Englishman. It shows that all non-Hindus do not merely study Vedānta as an intellectual system but that there is in the minds of some of its sincere students a longing to realize its conclusions. Mr. Sturdy goes on to say, "The western effort (to realize Vedānta) does not cover the whole ground ; soaring to the skies it ignores the weak, who cannot rise to the perception of its conclusions and therefore gathers to itself only those clear and keen minds which persistently give themselves to *thought*." All these are very true and (as Mr. Sturdy says) the Dvaita and the Bishistādvaita systems are the steps which enable one to mount the heights of Advaita. Mr. Sturdy concludes : "So, for the West, we need men who can demonstrate this three-fold wisdom, not those who can only speak the *final* word, like the Ger-

man philosopher and the Advaitin, nor like our sectarians, who can only expound the *first* lesson, or at most the second. And such men must live as they teach, that is the method of the *practical* East. They must, in short, be *Yogis*. Now it is said?"

* *

The burden of our past *Karma* has naturally placed the vast majority of mankind in a position which compels them to take a dualistic view of the universe; long spiritual training dissipates this false view and establishes a closer bond between our self and its surroundings; and lastly, the total breaking asunder of the bonds of *Karma* reveals to us the Advaita aspect of the universe. Dvaita and Advaita are the extremes and Bishistadvaita is the golden mean which connects them.

* *

The golden rule.—Greek and Roman sages taught the Golden Rule. Isocrates said, "Be such a son to your parents as you would desire your sons to be to you." "Be such judges to me as ye would think best to have yourselves." "What you would be angry to suffer from others that do not to others."

Aristotle being asked how he should behave to his friends said, "As we should desire them to behave to us."

Pointing out the easiest way to confer a benefit Seneca said, "Give just as we should prefer to receive."

To enjoy and keep our friends, Epictetus said, we must treat them just as we wish them to treat us.

Hillel taught the Golden Rule in its negative form. This learned Jewish Rabbi flourished about 50 B. C. An inquirer went to him and

asked to be taught the law in a few brief words. The Rabbi said, "Whatsoever thou wouldst that men should do to thee, that do thou to them."

Confucius taught the Golden Rule. We find it repeatedly in the *Analects*, the *Doctrine of the Mean* and the *Great Learning*. Tszekung once asked him if there was one word that would serve as a rule of conduct for all of life; Confucius replied, "Is not *Reciprocity* such a word? What you do not want done to yourself, do not do to others." The rule had for him not only a negative, but also a positive form. "He was unable," he said, "to take the initiative in serving his father as he would require his son to serve him; and so of the other relations between ruler and minister, elder brother and younger, friend and friend."

Lao-tsze taught to return good for evil. He said, "It is the way of Tao (Reason) to recompense injury with kindness." The sentiment about returning good for evil was new in China, says Prof. James Legge, and originated with Lao-tsze. This sage was contemporary with Confucius.

Jesus taught the Golden Rule emphatically and comprehensively. He said, "All things whatsoever that men should do to you, do ye even so to them."

Buddha taught universal love. His disciple was to "let his mind pervade the whole wide world, above, below, around, and everywhere, with heart of love, far-reaching, grown great, and beyond measure." "This love enfolds in its ample embrace not only the brethren and sisters of the new faith, not only our neighbors, but every being that has life. As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate goodwill without measure toward all beings,

and unhindered love and friendliness toward the whole world."

* *

The Altruist Community at Higbee, Mo., is a society whose members hold the property in common. All dwell together in one combined-building so as to secure greater comfort convenience and economy in their household affairs. Each member invests all his means, works according to his ability and will be supplied according to his want throughout life. The community has a farm of 105 acres of valuable fruit and coal land. A thousand more members are wanted. The Altruist, formerly published at St. Louis, has been removed to Higbee. Its editor, Alexander Longley, has long been identified with the advocacy of industrial communion. We wish the new society success, but the history of such undertakings makes one doubtful of the future of every new community established on such a basis.

The Philosophical Journal.

* *

To pass thy life-time in willing and seeking for perishable goods, is to dedicate yourself to the eternity of death.

* *

There is nothing in the Macrocosm of Nature that is not contained in Man, because man and nature are essentially one, and a man who is conscious of being one with Nature will know everything in Nature if he knows only himself.

Pythagoras.

* *

Belief in the Hindu Shástras also involves a belief in Hindu astrology; for astrology is regarded as one of the six *angas* (branches) of the Vedas. Some of the Rishis have written comprehensive works on Astrology. The chief among these is Parásara, the father of the eminent *Beda Byása*. Belief in astrology does not signify the total surrender of the free-will, for according to astrology only the majority of the important events of our life are foreordained by the law of Karma. Chances to commit fresh Karma are left to our free-will, the fruits of which we are destined to reap in future births. For our own part we have not mere *faith* in astrology but clear evidence that it is as true as any system of mathematics. The following incident changed entirely our former opinion on this science:

About five years ago we heard from a friend that there was a certain astrologer, Gungadhar Acharja by name, residing in Calcutta, who could know all the minutest details of the birth-time of a person by merely casting a glance on his forehead. Half doubting the above statements we paid him a visit. By simply examining our forehead for about five minutes the astrologer not only told us the name of the asterism under which we were born, but also the very date and *Lagna* (rising sign) of my birth. Though all these can not come out of pure chance yet desirous of submitting this science to repeated tests, we took two of our friends the very next day to this man. Not only was he successful in both these cases, but he told us that one of the two was born in the first of Mágha, which was exactly the date of his birth. Two years later we went again to this very astrologer, showed him our forehead and he repeated the statement which he made when I visited him for the first time. It should

be remembered that we did not tell him even our name.

We saw another astrologer who told me the very year, date and hour of my birth by examining my hand. There is another astrologer in Calcutta who can prepare exact horoscope of a father from the horoscope of the son and *vice versa*.

The above facts led us to the one conclusion to which every rational mind is sure to arrive, viz., that astrology is a science whose foundations are as strong as that of mathematics.

* *

The following is from Sâddi a famous Persian poet, well-known as "The Nightingale of a Thousand Songs":

I. A King having commanded an innocent person to be put to death, he said, "O king, seek not your own injury by venting your wrath on me." The king asked in what manner. He replied, "This torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of life passeth away, like the wind over the desert; bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me, but it remaineth on his own neck, and passeth over me." The advice was profitable to the king, who spared his life and asked forgiveness.

II In a company where every body was praising a religious man and extolling his virtues, he raised up his head and said "I am such as I know myself to be, whilst thou who reckonest up my good works judgest from externals, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object; but from the base-

ness of the interior I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

III. They asked a learned man "If a man is sitting in a secret place with a beautiful girl, the doors shut and the rivals asleep, the passions inflamed and lust raging, as the Arabs say, the dates ripe and the watchman not hindering, whether he thought his virtue would protect him?" He replied, "If he escapes from the beautiful girl, he will not escape from the slanderers. If the man has not suffered his passions to overcome his virtue, yet the suspicious will think ill of him. One may perchance restrain his passions, but he will not be able to curb men's tongues"

IV. I enquired of a religious man the meaning of this tradition: "You have not any enemy so powerful as the passion of lust which is within you." He replied, "Because that any enemy to whom you show kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of angel, but if you eat like a beast you will be degraded to an inanimate fossil. Those whom you gratify become obedient to your command; but lust on the contrary, when indulged, is rebellious.

V. "Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree that a grateful dog is better than an ungrateful man. A dog never forgets a morsel although you pelt him a hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle."

Progress.

CHAITANYA : AS A RELIGIOUS TEACHER.

IT is extremely difficult to form a correct estimate of the position which a religious teacher occupies in the scale of spirituality. More so, because in most cases he is separated from us by a vast period of time when the peculiar environments of a distant past, present an insurmountable difficulty in passing correct judgment on the historical figure with which we are confronted. The feelings, emotions, and prejudices of the human mind wrap our judgment in no small a degree and influence our mind to pass opinions which in the majority of cases go beyond the mark. The acute critical bent of the intellect so necessary in such cases is naturally shaken by the storm of emotion which generally induces us to depict a man in the dimension of a god or to reduce the magnificent proportions of a god into the paltriness of a human being.

These difficulties present themselves in a special form in the case of Sree Chaitanya. There is not a word in the Hindu Shástras in which the advent of Chaitanya is noticed. The list of *avatárs* furnished by *Veda Byása* in the Bhágbat does not include Chaitanya, nor is his name mentioned in any of the eighteen Puránas. There are innumerable prophecies concerning Buddha, Christ and Sree Krishna, but even if we make a critical search through the entire religious literature of the country up to the time of Puránas we do not meet with the name of Chaitanya. For the above reasons our verdict on Sree Chaitanya must rest not on the authority of the Shástras, for the Shástras

are silent on this point, but on the decision of our intellect.

In India the religious element is so predominant in the minds of its inhabitants, that every great reformer is styled an *avatár* (incarnation) by his followers. For instance, Rámánuja and Sankaráchárya two of the ablest commentators of the Vedánta Sūtras of *Veda Byása*, are unanimously regarded by their followers as the incarnation of *Sesha* (सश) and *Shiva* respectively. It may be that some of these great religious reformers are the incarnations of disembodied Mahátmás, but to attribute to every one of them the title of the Supreme Being is nothing short of short-sighted prejudice. The transcendental eye of the Shástra can alone decide the *avatárship* of a particular human being and we are in all honesty bound to exclude those from the list of *avatárs* whose names are omitted by seers like the Rishis of old.

The *avatárship* of Sree Chaitanya being thus denied by the Shástras we will, in the present article, deal with him as a great man and a religious reformer who appeared in the stage of the world to restore the spiritual equilibrium of a nation which was disturbed in the course of ages. As in the time of Buddha, the spirituality of the Brahmins became crystallized into mere lifeless rites and ceremonies when Chaitanya began his mission. Not only the Vedas and the Upanishads but also the other religious works were a sealed book to every one except to the privileged few. The life of the Brahman of that

time—a mere aggregate of lifeless rites and ceremonies—was unable to impart even a spark of religious fervour to the masses who were left without Śāstras or without guides. In short the entire religious life of Bengal was at its lowest ebb, and a man was wanted to light the flames of a great spiritual revival.

Sree Chaitanya was the outcome of the spiritual unrest which agitated the minds of the people of his time. He was the embodiment of the unsatisfied spiritual longings and aspiration, which were silently at work during many decades in the hearts of the masses of his countrymen. He was a man of the people, and he addressed the illiterate and the down-trodden who received nothing but contempt and arrogance from the natural spiritual leaders of the Hindu Society of that time.

His method of teaching was quite suited to the people whom he addressed. It is no doubt due to his genius that he invented a novel method of teaching, a method in which singing and dancing played the most important part. It was not his mission to open directly the door of absolute Nirvāna to the masses, for he knew quite well that it is impossible for the majority of mankind to reach directly a state of consciousness which is one with the Supreme Consciousness of the universe. What he aimed at was to invent a method by which even the spiritually dullest people will be able to share a spark of the religious emotion without which the higher evolution of a human being is not possible. Amidst all the sins and moral drawbacks to which a human being is subject, even a spark of spirituality shines like a ray of light driving away the deep gloom of ignorance and illusion. The insight of Chaitanya into the very depths of the heart of man showed him clearly that the calm meditation and divine contemplation in solitude and

the striving for absolute emancipation are suited only for spiritually advanced people; they are of no use to the mass whose fickle minds are ever-tossed and torn by the tempest of contending passions. The method he employed to instil religious sentiments into the heart of the average man may best be described by calling it the *physical method* in religion. It may be regarded as a species of *Hata Yoga* in which the circulation of blood has more to do than the control of breath. *Hata Yoga* brings on religious feelings primarily by the control of breath which afterwards affects circulation while the system of *dancing* and *singing* inaugurated by Chaitanya affects the devotional sentiment primarily by affecting the circulation. The slow gait and the measured pace with which this sort of dancing begins generally culminates in frantic movements and gestures through which the devotee often passes into a temporary swoon in which the function of breathing is entirely suspended. Generally a band of people join together and sing aloud in a chorus with frantic dancing and a peculiar sound of Indian music till the combined effects of all these produce, in the minds of the sincere devotees, a sort of spiritual trance. Almost similar is the method of the *Hata Yogis*. They gradually learn to suppress their breathing till they are able to suspend it completely till all physical animation comes to a stand-still, and the higher nature of man awakes.

The effect of this *physical method* being based upon the circulation of blood, the spiritual and moral sentiments are generally superficial and do not strike a deep root in the heart of man. The structure of religion which is built on the basis of reason is far more permanent and affects even our future lives, than the structure which is built upon physical basis, viz.,

circulation or breathing. But still the latter method is best adapted to the vast majority of people whose education and low intellectual development make them quite unfit to enter the deeper spiritual planes by means of *Gñān* (ज्ञान) and *Buirāgya* (वैराग्य).

On the success of this method with the masses entirely depended the success of Chaitanya as a religious teacher. No doubt the effect of his preaching produced marvellous effect when he lived, but in course of time his influence has faded away as compared with the influence of more solid systems of religion which have emanated from Sree Krishna, Sankarāchārya, or Buddha. The religion which is not based on the foundations of reason is built on the base of sand and it must fall sooner or later. No doubt the heart is the seat of religion as it is of all other higher feelings and sentiments, but still the harmonious development of the spiritual faculty depends on the co-ordination of the reason and feeling and not on feeling alone, still less on feelings based upon the *physical* method of Chaitanya.

Chaitanya was not the founder of Vaishnavism as is wrongly supposed. Vaishnavism is as old as the Upanishads and its preachers are numerous. In the strictest sense Vaishnavism is the worship of the *all-pervuding* Vishnu whom no place or space can confine. The majority of the Vaishnavas have degraded this ideal by engrafting on it anthropomorphic ideas. *Golaka* (गोवर्ण) is, according to them, not the cavity of the heart in which the Supreme One resides, but it is a sphere far beyond the planetary chain where Vishnu resides with his wife and attendants. Such ideas lay much stress not on the spiritual but on the material nature of the Supreme Being. It indicates the failure of the intellect to grasp the higher

modes of being. It is an attempt to reduce the shoreless ocean into a pond, and to confine the free air into the compass of a small tube. Still, with the vast majority of mankind abstractions can have no signification whatever and the lower the capacity of the intellect the more able it is to grasp concrete images. For this reason, the Purāns abound with personifications and allegories which have deep metaphysical signification.

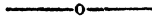
Vaishnavism in Bengal, as it now stands, is a sorry caricature of the ideal which Sree Chaitanya tried to place before mankind. There may be noble exceptions but on the whole the ranks of the Vaishnavas are composed of the lower orders of the Society who have made it their profession to earn their livelihood by begging from door to door. The female Vaishnavas are pre-eminently characterised by their immoral conduct and loose behavior. This evil has no doubt resulted by joining males and females in Vaishnava congregations which Chaitanya strongly repudiated in his life-time. The lower orders of the Vaishnavas have become proud, bigoted and arrogant in as much as they have made it a part of their prayer to say that every one who does not accept the godhood of Chaitanya is a veritable rogue (पावक). This is a decided fall from the noble ideal of universal toleration by which Hinduism, above all other religions, is characterised as well as from the ideal which Chaitanya placed before his followers.

Chaitanya has long ago passed away and his influence has well-nigh died out. The land of his birth could not produce another religious leader like him during the last four centuries. The religious life of Bengal as compared with the religious life of every other country of this vast empire is at its lowest ebb. Another

great leader is wanted and there are clear indications in the signs of the times that such a leader is to appear at no distant future. The age demands a thoroughly national religious leader, a product of the spiritual aspirations of the modern time. May the Karmic affinities of the Hindu nation hasten the arrival of such a being!

Whatever be the defects of his teachings, Sree Chaitanya was a spiritually great man. He is the representative of the emotional side of religion as Buddha was the representative of its intellectual side, and as Sankarāchārya was the harmonious representative of both of the above elements. The emotional element in man is the chief instrument in developing his spiritual nature, according to Chaitanya. The power of the name (नाम) of God more potent

in securing salvation than rites and ceremonies. Sincere devotion (भक्ति) is the chief instrument to transform our lower nature and to melt the hardened worldly propensities into the crystal stream of spirituality. All these doctrines are not new and they were clearly set forth in the religious literature of the country long before the advent of Chaitanya. But they lost their hold on his countrymen in course of time in the absence of a living example. Chaitanya infused a new life into them as the embodiment of the higher emotions of the human mind. But what he did has been undone by time which attacked the weakest points in the religious structure which he raised, viz., the *physical method* which he employed in religion and the total ignoring of the intellectual basis.



OUR EXCHANGES.

A UNIVERSAL CONGRESS OF RELIGIONS IN 1900.

BY ABBE VICTOR CHARBONNEL.

(Translated from *La Revue de Paris* by Callie Bonney Marble.)

“I see already in thought the next Parliament of Religions, more glorious and full of promise than the first. I propose that we should hold it at Benares, in the first year of the twentieth century.”

It was in these words that the Rev. Jenkin Lloyd Jones closed, two years ago, the Parliament of Religions at Chicago.

Everybody knows that it was a grand event of philosophic as well as religious importance. During seventeen days, in special conference and in public assemblies, in the immense Hall of Columbus, representatives of the religions of the world

peaceably presented their doctrines, embracing “the religious harmonies and unities of humanity, as moral and spiritual factors of human progress.”

The Parliament of Religions dispelled the traditions of those conferences and councils, where of old the theologians engaged in controversies which ended in anathemas, revolts, and wars. It was truly a congress. The delegates of the various faiths had not to defend their creeds from ferocious attacks or against crafty critics. But by a loyal tolerance, without contradiction or conflict, all, on different days, had

an opportunity of expounding what light their particular form of belief offered to man's intellect, which the problems of his destiny are disquieting, what support to his will, which unstable philosophies abandon to hesitation and incertitude, and lastly what exaltation for his heart, which mundane life does not satisfy, and which pushed hope beyond the visible horizon of the world.

It was the grandest event of religious peace and conciliation of minds that any century has seen. Old Europe comprehended it in the first news which arrived of the solemn opening of the Parliament of Religions. Cardinal Gibbons, before an assembly of eight thousand persons, with his gentle presence, rose in the purple of the cardinal, amid the varied costumes of a hundred and seventy representatives of the principal religious bodies, his eyes radiant with celestial joy, and in the silence of the sanctuary recited the words of "Our Father, who art in heaven," and all joining recognised this as the "universal prayer."

Was it possible for such an event to be repeated? Could there not be held in the same spirit of tolerance and liberty, but more complete, a new Congress of Religions, which would be truly universal? This wish was upon all lips when delegates separated. Regret would live in their hearts if they were forced to say that on one day only men had met in a bond of fraternity with God, and that, dispersing, the old "denominational walls," to quote the words of a well-known prelate, would again be reared to the skies. Some men of noble wish have sought to renew the work of religious unity and intellectual fraternity of the Parliament of Religions. Catholics, Protestants, representatives of various Christian faiths, of Israelite worship, and even of Oriental worship, are endeavoring to gain

the support of all adherents of tolerant creeds and of all freethinkers for the idea of a universal Congress of Religions to be held in Paris in 1900, during the next universal exposition. * * * *

A Congress of Religions should not even be a congress of scholars, who would expose the history of dead religions, the religious life of the past, the evolution of beliefs, or the actual religious idea among the barbarous countries. These might interest the savants and psychologists. They scarcely touch the minds of the people who reflect principally upon the conditions of moral and social life for present humanity. * * * *

The Universal Congress of Religions should be a congress for accurately expounding the religious idea, a congress largely apologetic in its nature.

"We believe," wrote the Rev. Dr. Barrows, in a letter in which he submitted to the various religious bodies the project of a Parliament of Religions, "that God exists, and that nowhere is he without testimony. We believe that the influence of religions tends to advance the general welfare, and that it is the first factor in social organisation.... We propose to examine the foundations of religious faith, to review the triumphs of religion in all ages, its position with all the different nations, and its influence on literature, the fine arts, commerce, government, and family life; to show the power of religion in promoting temperance, social purity, and its harmony with true science; the importance of a day of rest--in a word, to contribute to those forces which will bring about the unity of the race in the worship of God and the service to man."

During the Parliament of Religions, this programme was carried out, and it was in this spirit that the orators of the various faiths

treated the following grand subjects: "God, his existence and attributes; universality of the belief in God; Man, his origin, nature, soul, and destiny; Religion, the relation between God and man; the needs of humanity satisfied by religion; the systems of religion, or comparative study of religions; the chief religions of humanity; the sacred books of the world;—finally, the relations of religion to morals, to the family, to civil society, to social problems, to the love of humanity, to the arts and sciences."

These are the questions of all time and the Congress of Paris also will take them up.

We need not lay down in advance a rigorous plan for this Congress, which cannot be realised save by the co-operation of all. One thing only is of importance to state, viz., in what spirit of friendliness and religious union our savants and thinkers will have to assemble. Their duty will be to extricate from the numerous forms which the religious idea has assumed among the peoples of the world, and from the dogmatic symbols in which they are expressed, what is permanent and universal in this idea.

The majority of men meet in a belief in the Divine, in a faith in God, which they affirm by their devotions. This God they regard as the Father and Judge of mankind. And if this notion was for a long time confused among the Orientals, it has day by day been more and more clarified by Christianity. Professor Bonet Maury, in a remarkable article on the Parliament of Religions at Chicago, has shown that the Oriental religions are making rapid evolution toward the Christian ideal. Monotheism is the faith of the world. And it seems as if all humanity would some day be united in a supreme religion, the religion of the Fatherhood of God and the Fellowship of Man.

From this religion a moral law is deduced which places *en rapport* God and man, and men with each other. Whatever may be the differences of application in practical cases, the existence and consciousness of this law are a universal fact. And always, with all people, a necessary relation of cause and effect, of principle and consequence, is established between the religious sentiment and the moral sentiment, between the faith and the rule of life.

It is on such unanimity, which recognises God as father, and all men as brothers, and on that duty which springs from the fatherhood of God and the fraternity of man, that a religious congress should set its solemn seal; and not on diversities of doctrines, or formalities of sectarian creeds. Now, the religion of the fatherhood of God and the fraternity of man is only the religion of the Gospel. At Chicago, Brahmins and rabbis proclaimed Jesus Christ "the true Saviour of humanity," and his Word "the foundation of all the religions of the world." Bishop Keane said: "All the means which serve the All-High to unite man culminate in Jesus Christ. The great religious leaders of the world were only the forerunners of the aurora which should be the light of the world. Christ will be the centre of religion forever."

But how shall Christianity draw to itself in unity the diverse creeds of the world, if she herself is divided? Christ has said: "There shall be one fold and one shepherd." Christians have broken this unity. Little by little, and from various motives, deep separations have been caused. The dividing of the Christian family is the greatest crime against the Gospel. The Congress of Religions, where mainly representatives of Christianity will stand, should seek to recover that unity of Christ. As Canon Freemanthorpe of Balliol College.

Oxford, has said: "It is unity of spirit, that is, sympathy on certain subjects, which will lead to co-operation. Faith in its true form is less the adherence of the intellect to certain dogmas than a moral and sympathetic faculty. We should apply this faculty, not to dogmatic symbols which we devise, but to those objects of religion on which we are unanimous—God, Christ, and Eternal Life."

The last two days of the Parliament at Chicago were consecrated to the study of grave problems—first, religious union of all the human family; and, secondly, religious union of Christianity. It was a noble sign of the times, that such subjects, the mere statement of which indicates a remarkably generous impulse of the human mind, should be presented to an assembly of believers. The universal congress will regard it as its highest aim to revert to these subjects, and affirm a new spirit, truly evangelical, of charity and union.

But union is not fusion. Not one sacrifice of faith will be asked, no tacit abandonment of convictions, nor vague compromise with conscience. "We ask no one to renounce his beliefs," said Mr. Charles Bonney, President of the General Assembly, in his greeting of welcome to the members of the Parliament at Chicago; "here the word 'religion' signifies love and worship of God, love and service of man. We would wish to unite all religions against irreligion, and all meet in fraternity for the public good to advance charity and mutual respect."

At the next Congress, the representatives of each religion will be free, in the special congresses, to set forth their creeds and the doctrinal interpretation which they have given them. And at the same time a scientific section will be established, where, in the ordinary manner of learned conferences, the statements

of each religion on points of dogma, critical exegesis, history of beliefs, of morals and social justice, will be presented in essays, discourses, and discussions. But in the solemn sessions which will properly constitute the Congress no controversy will be permitted. By successive representatives the different churches or societies of believers will declare their solutions of the problems of man's final destiny, and of the moral and social life, which are now chiefly agitating humanity. * * *

Christianity, and especially the Catholic Church, is in the act of making this test. "Religion," said Carlyle, "is a living thing and therefore moving." Religion must adapt itself to the needs that each day awakens. Though doctrines are immutable in their essence, there is nevertheless a development, and, in a certain sense, even an evolution of doctrines, in virtue of the interpretation which applies them to changing circumstances. At the present hour, then, Christianity has set for its work and apologetics a social aim; it is proclaiming among modern peoples the democratic spirit of the Gospel; it is reviving the obligations of charity, justice, and piety. By the example of its great Pope, the Catholic Church is a veritable leader in social movements. Its theologians and orators are seeking practical means of bringing about a more just social order.

Social reformers lay down for the solution of the social problem, scientific rules, which, being established upon the analogies of natural history, only reach the animal nature of man. Socialists lose themselves in a Utopia of universal happiness by the absorption of the individual in the State. Anarchists aim at individual development, whose untrained liberty destroys all society. Both propositions are chimerical.

Christianity recognises the partly just aspirations which are blended in

these chimeras. But, to cure the imagination of man of preposterous illusion, it widens the range of our earthly vision and turns our minds to the mysteries of eternal hope.

When, then, the Christians of the Congress of Religions shall say what they accept of the social movement, what curb shall be put upon its excesses, no mind can deny the importance of such a declaration. And it is believed that the teachings of Christ, loyally presented in all their democratic sincerity, will touch the hearts of all who seek a religion of "human solidarity." But especially the humble will feel the divine pity of Christ, alive in all his true believers, when a great assembly of Christians shall repeat on high the *misereor super turbam*. * * *

"At Benares, in the first year of the twentieth century," said the Rev. Jenkin Lloyd Jones.

That name of Benares, of the holy city of the Brahmans, of the city of gold resting upon the trident of Siva, might come to the thought of a clergyman, moved by the farewell speeches of the last session of the Parliament of Religions. But it was sentiment.

After the United States, it is France, that other land of tolerance and liberty, where we look to see produced the most magnificent tribute which has ever been rendered to the liberty of conscience. It is in the centre of a learned civilisation in the face of academies which will subject them to the most rigorous criticisms, that the religious bodies should form their holy line, and proclaim, against all positivistic or materialistic negations, the indestructible law of the mystical phenomena. And finally, it is in this most ancient and glorious branch of Christianity that the grandest religious conclave of all the centuries should assemble. After the Parliament of Religions at Chicago, the Universal Congress of Religions at Paris!

The date chosen will be that of the Universal Exposition, where will be glorified the marvels that the energy, art, and genius of man have produced. Here the religious idea will be presented and expounded by an assembly of believers. Is it not plain that religion accepts as beautiful and valuable all the victories of science, only defending against scientific positivism or materialism the higher ideas of the soul, of a moral ideal of God? * * *

I know the inevitable objection from the timid and sectarian. "A Congress of religions for all the world," the timid will say, "is good for America, a new country without history, but not for Europe." It is true that old Europe has had in the past religious troubles, the remembrance of which is guarded by prejudice and sectarian bonds. Spiritual power, by long tradition, has acquired the habit of domination and of exclusion. Will all be forgotten in an outburst of reconciliation? What was possible in the country of Channing—will be so in the land of Calvin? and will Catholics, Protestants, and Jews not find themselves embarrassed by a meeting which follows so closely on the dissensions of yesterday?

We reply. It would be doubting the efficacy of the Gospel of peace and love to believe that approach between Christians is impossible. Irreligion is at our doors. We have more important things to accomplish than to quarrel. And, when irreligion seeks to destroy the Christian heritage, we must save the least fragment, whatever it be, must gather as a necessary reserve the least crumb falling from the table where are seated the disciples of the Christ.

The sectarians, and I mean thereby the sectarians of faith, have an objection even more grave. They contest the principle even of a Congress of Religions. Recognition to all

forms of religion, according to dogmatic tradition, would be a slight to "the only truth in the one Church," and might imply the heretical idea "that all religions are good and of equal value."

A Congress of Religions is a reunion of men of various beliefs, where each has the right to present his faith, where all admit the value of incomplete truth, and where they credit even error with good faith and sincerity.

A Congress of Religions is a congress of religious men. Neither the deficiencies of one belief nor the superiority of another are denied. Nothing is affirmed by the fact of a congress as to the absolute value of the creeds. Our purpose is less to compare their absolute or objective value, than to recognise their relative and subjective value. The religions will be considered from a human stand-point. They will be considered less as abstract doctrines than as an element of moral personality, and the issue will be not so much creeds and truths as the sincerity of the believers. * *

The Catholic Church should make to this grand idea of a universal congress the most generous concessions.

In the parliament at Chicago, in a Protestant country, the first place and role was given to the Catholics. "In all the assemblies," said Bishop Keane, "the originators of the Congress expressed by a unanimous voice, not only the desire to receive the counsels of the Church, but to be guided by them. They asked our opinion on the choice of subjects to treat, and introduced into their programmes modifications which we suggested to them. In order to study religion under all its relations to human life, it was decided that the Congress should convene seventeen days, each day devoted to a subject of general interest. The commission decreed

that at least one Catholic delegate should be heard each day. It was arranged in the beginning that a series of conferences should be held simultaneously with the regular congresses, where each religion should have a day to expound its doctrines, the Catholic Church held in these the first place. Lastly, Cardinal Gibbons was asked to open the Congress by a prayer and a discourse.

This full and respectful deference permitted him to appear in this memorable assembly without any sacrifice of his dignity or divine rights. And the great prelate rendered as follows his judgment upon the work at Chicago: "Thus for seventeen days the Church held its place in the midst of this singular assembly as did St. Paul of old in the midst of those who questioned him in the Areopagus. They listened with respect, often with enthusiasm and applause, which formed a consoling contrast to the distrust and sectarian rancor of the past centuries. What will be the result? Who can say, except the God of goodness, who gives all blessing! Amiable critics, who find nothing good save in the stereotyped dogmas of the old *regime*, will undoubtedly expect only evil from the new step. They believe that the Church lowers itself in having appeared in the midst not only of the faithful, but of the unbelievers. As to the beloved Master who has said that his Church should produce in the great day "new treasures as well as old," and who made her, according to St. Paul, the debtor of all those who were wandering afar from her in search of the truth, he will not fail to judge all aright. It is for him alone that the work has been undertaken and performed."

To the Protestant Church belongs the honor of having taken the initiative in the Congress at Chicago; but it can be said that its success depended very largely upon the ad-

hesion of the Catholics. Among the Catholics it needed the powerful authority of Cardinal Gibbons and Archbishop Ireland to win over the timid ones.

"The Congress at Chicago is the most beautiful and happy event in the whole history of our young Church in America," said Cardinal Gibbons. The Church of France can do what the Church of America has done, and be sure of the same advantages; and, since it is an act of generosity, or, if you will, of courtesy, she should bestow on the enterprise the good graces of her full co-operation. * * *

The idea of a Universal Congress is already more than a hypothetical project. It has been submitted to the criticisms of the great prelates of the Catholic world. Cardinals, bishops, theologians editors of journals, savants and writers have given their opinions. Suffice it to say that a universal congress of unity has the approbation and effective support of two French cardinals. M. Bonet-Maury, professor of a Protestant theological faculty, and delegate from Protestant Europe to the Parliament at Chicago, has secured the co-operation of the reformed churches of France. The Grand Rabbi Zadoc Kahn has communicated by official letter his support and that of the Israelite consistory.

When the union of the three great cults of France was thus effected, a testimonial was sent to the Pope in the name of a number of Catholics with this title: "Mémorial on the Project of a Universal Congress of Religions at Paris in 1900." Cardinal Gibbons, going to Rome, consented to present this memoir.

When the Parliament of Religions was opened at Chicago, by the prayer that Cardinal Gibbons offered, much astonishment was felt in France and Rome and even indignation; all expected an official act of

disapproval and condemnation. The condemnation did not come. The Pope gave his sanction. Ever afterwards whenever visitors recalled to Leo XIII. the remembrance of the Parliament of Religions, his deep, clear eyes beamed with joy. He had seen a little of his dream realised—the Pope of the people, the reconciliation of society through evangelical justice: the union of the churches in the universal peace among men.

A few days ago we asked Cardinal Gibbons, on his return from Rome, what his impressions were in the matter. They were as follows: The Pope will not convoke officially a Congress of Religions. He wishes to leave free the initiative to Catholics, and in this manner leave this grand idea to their patronage. Above all, he does not wish to engage in the organisation of a congress which should bring together all religious faiths, the prestige of his person and authority as head of the Church. But to us a Cardinal declared:

"Write, act, do not be timid in France. Interest in your project those who think, those who believe. Create a strong movement of public opinion. The Pope will be with you. Of that I am sure."

The Open Court.

EXPERIENCES IN MATERIALIZATION.

A Correspondent who uses the extraordinary *nom de plume* of "Chedor Laomer" sends us the following account of his experience in materializing seances.

"I have personally witnessed some materializations under strict test conditions, and am fully satisfied that no deception or fraud could be practised upon us. Moreover, the forms which appeared were gradually built up, and then disappeared

slowly before our eyes," until they passed into nothingness.

WHAT I SAW (1) IN THE SEANCE ROOM.

"A few friends assembled in a small room sixteen feet square. A curtain was placed across one of the recesses at the side of the fireplace to form a sort of cabinet, in which the medium sat in unconscious trance. The gas was turned low, but the room was sufficiently lighted to enable us to clearly see each other. We opened the meeting by singing and prayer, and sang at intervals as the spirit moved us; shortly we saw, close to the screen (near the floor) behind which the medium sat, a kind of phosphorescent light like a dull star, which gradually increased in size, and then spread upward and downward, gradually elongating until it became a long perpendicular streak of light, about four feet six inches high. It then seemed to gather around it a cloud of vapour and perceptibly broaden and take human shape. The growing figure became unmistakably and clearly defined as that of a female form with long flowing robes of remarkably fine woolly texture. The corner of an apparently beautifully worked shawl trailed upon the floor as the form moved to and fro from one position to another across the room. The form was perfect in shape but the features of the face were not discernible. There was a rim of light showing the form of the head, giving the appearance of the figure of a lady without head. The arms which were bare to the shoulders when the drapery was thrown aside, appeared quite natural and well developed. In this condition the materialised figure walked towards me, raising the arms above my head as if in the act of blessing. Then it passed across the floor to the mantelpiece, raising the right hand, touched the tinstee, and

made them jingle as though touched by a hand of flesh. She walked back to the front of the curtain, behind which the medium still sat breathing heavily, turning towards us, she threw her hands towards me three times as if throwing a kiss; then stood motionless in full view of all the sitters (sixteen in number) and dematerialized before our eyes, and gradually passed away as a cloud of mist. The curtain was never opened during the process proving clearly that it was not the medium's form which we had seen, who we knew was all the while unconscious behind the screen.

"The *control* of the medium informed us that the cause of the head and face not being fully developed was owing to the feeble state in which the medium was; in consequence of having a severe cold, she was not able to give off sufficient *ora*, or *psychoplasm*, to enable the spiritual body to fully develop in materialization.

"It is said that the head and face are always the most difficult portion to materialise. The form was that of a fine, tall, slender lady; while the medium was stout, fleshy, and elderly person, with a rambling gait.

"As the face was not formed so as to be recognised we were informed that the face would eventually be seen by the person to whom the spirit intended to reveal herself, and further, that I was the favoured person and that I should yet see the head and face of the lady spirit who desired to manifest, which I certainly did, some months afterwards, in a most unexpected manner.

(2) IN MY BEDROOM.

"One night in my bedroom I lay sleepless. Suddenly opening my eyes by an influence, as though some one had touched me, I beheld at the bedside a cloud of light forming into a human head on the

seat of the chair. It gradually assumed the shape of a female face, the features were most perfect and beautiful. The glorious light and radiance of the countenance I shall never forget; luminosity filled the room with refulgent glory indescribable. If spirits in the spheres are as bright and luminous as that radiant face, they are indeed beautifully glorious.

"Here was the fulfilment of the promise that 'I should yet see the head and face' of the form that had previously tried to fully reveal itself to me, now most successfully, with a smile of recognition.

"The face gradually faded as I was gazing upon it, and as quickly was away as it had appeared, and died; it had vanished the chamber wheel in entire darkness.

"The room was closed and locked, and no one could get in to produce an illusion. I was as wide awake as I am now, and saw the head gradually develop out of the bright cloud on which my eyes had first rested, and then distinctly die away on the spot.

"No amount of argument or sophistry can reason me out of what I clearly saw with my mortal eyes. It was so unexpected, clear and satisfactory; and one of the greatest joys of my life to see the face of my lost loved one once more.

"On another occasion in my bedroom I lay awake; suddenly turning my eyes towards the bed foot, where I perceived a light, I beheld the bust of a most beautiful young lady. The head and face and one of the arms, were clearly defined, and illuminated with a radiance indescribable. When I had taken a good look it thereof faded away into the darkness. It was that of my long-lost daughter.

"A gentleman of considerable intelligence, who lost his wife a few years ago, declares that once a week the spirit of his wife appears to him

when he is alone in his own room; she materialises and appears in as perfect a form as when in the flesh so complete and tangible that he shakes her by the hand, and she can speak audibly to him, and this without the intervention of a medium. Her coming has been regular, at a fixed time, for some two years, and he knows much of the life she is living in the spheres, what she does and where she goes as a ministering spirit to assist others. After the conversation of about half an hour she fades away before his eyes, and passes off in a kind of misty cloud. This gentleman knows nothing of Spiritualism, and would not enter a spiritualistic meeting, he being a staunch Methodist. Yet he now believes that there is something more in spirit-phenomena than people generally fancy."

MRS. MELLON'S MATERIALIZATIONS.

Mr. A. G. O. Stordeur, M.A., P.H.D., of Sidney, New South Wales, contributes to *Light* of July 7th and 13th, an account of the success which has attended Mrs. Mellon's latest phase of mediumship, viz., that of materialisation without a cabinet under the full gaze of the sitters. Mr. Stordeur says:—

"The new phase of Mrs. Mellon's power is the manifestation of materialized forms without any screens or curtains. She sits facing the circle, in full view of all the sitters whilst a good light shines upon her and thus the least movement on her part is distinctly visible to every one present. When it began I put her seat a little aside so that we could form a small circle in front of, and not further than from three to four feet away from her. No cabinet, screen, or curtain of any kind was used either on this or any subse-

quent occasion ; Mrs. Mellon was in fact, from the first to the last facing us and in full view of us all."

After describing what took place then, Cissie materialised before their eyes. Mr. Stordeur proceeds to narrate the events at the next seance on March 14th as follows:—

"The light having been reduced, leaving us, however, able to perceive distinctly everything that might take place, and every one in the room, Mrs. Mellon seated herself, as on the former occasion, with her face directed towards us and in full view of all—no curtain nor anything else in the nature of a screen being used. We then sang in a subdued voice a cheerful but appropriate song, and while thus engaged we all noticed on the left side of the medium a dim, hazy light collecting itself into a luminous cloud, but of which gradually arose an intensely white vaporous form, which, however, soon disappeared, to our great disappointment. But our hopes were revived on observing the luminous cloud rising from the ground and developing into the form of a human body, which stood for about three minutes in full view of all. Again it dematerialised, but this time only for a more beautiful re-materialisation, for in less than five minutes there appeared before us a slender female form about five feet high. This elegant and graceful white-clad form threw her arms around Mrs. Mellon and caressed her in a most affectionate manner, and then moved nimbly about, displaying the stars which glittered as so many brilliants on her wavy tresses of a deep dark colour and answered our questions by signals made by the graceful movement of her head or hands. Our spirit friend then bade us good-bye, and dematerialised gradually to what I should call a small spark of phosphorescent light about the size of an apple.

"I could enumerate several other seances, held under the same conditions and with still more satisfactory results, but am obliged for want of time and space, to pass on to the last one, given on April 26th. This seance was indeed the best which Mrs. Mellon has held under these, herself-imposed, restrictions. Eight sitters were present."

Geordie materialised in full view of all and then dematerialised. Mr. Stordeur says:—

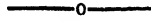
"I maintain, however, that the only possible inference, which an unbiassed investigator can draw from experiences such as I have narrated, is that Mrs. Mellon has been unjustly assailed ; that she is a woman of honour and integrity ; and that materialisation is a fact and not a myth."

A correspondent of *Light*, singing himself "Vir," sends to that journal on July 13th the following report of his experience on materialisations. He says:—

"I have examined these in a scientific way and spirit in all cases. Avoiding all devoteeship, I found in *all cases* that the forms had a gauze covering, which, concealed, underneath, the medium's dual image and clothing. All the mediums I studied were honest and quite straightforward, and free from even a hint of suspicion. Yet when on one occasion I saw a lady non-Spiritualist weeping over the appearance of the form of her dead sister, I reached forward my right hand which then grasped the medium's *left*, and lifted the gauze from the *left* arm of the form, disclosing the black coat, of the medium, his white shirt and his sleeve links. Nevertheless the face was that of a refined woman. I have done the same thing more than a dozen times with different mediums, and *always* with the same result. The arm I examined was not the me-

dium's but it was a duplicate of it. The face was the medium's transfigured; not the actual face but of a thought-form emanating from him. Repeated experiments proved also that all the matter in the

form came from the medium, whose weight diminished as the form grew, and when the form was complete it weighed say 25 lb., and the medium's had diminished to the same extent. *Borderland.*



BHAGABATGITA WITH SAKARBHASHYA.

(Continued from page 85.)

THOUGH I am without birth, of unchangeable nature, and Lord of the whole creation (yet) I appear as incarnate by My Own Power (*máyá*), adopting My Prakriti (the Mother of creation) to serve the purpose of the *Karana* and *Sukshma* counterparts of My body, without letting Her have the control over Me. 6.

Sankara. How then, and whence is your birth,—you who are constant, and the Lord God,—free from the duality of virtue and vice? To this query Bhagaban replies, “Though I am birthless, though My Omniscience never suffers a jot in power and though I rule over all—from the (highest) *Bramhá* (the creator) to the (meanest) straw,—by bringing* My Prakriti under subjection. Cf. *Panchadasi*, I. 16. *जायाविन्दो वशोजलं तं वरात् सञ्जय ईश्वरः* i. e., the *átmá* which is reflected in *Máyá* is known as the omniscient Lord when He brings Her under His control—the *Vaishnavi Máya* composed of

the three primary attributes (*सत्त्वादि*)—under whose sway lies the entire universe and fascinated by whom, it does not cognize its own Self—*Vasudeva*—appears, as it were, as possessed of a body and born at My own desire (Cf. *Sruti* *अज्ञादज्ञानो बहुधाभिजायते*, though really unborn, appears as born variously), but not in reality like men, who are forced against their will by their *Karma*.

Bharata! whenever there is decline of virtue and rise of vice, I do create Myself. 7.

Sankara. When and why does that birth take place? Whenever the good working order of the caste-system and the division of life into four stages,—upon which the real progress and final emancipation of all creatures depend—are destroyed and unrighteousness progresses by strides, then do I create Myself by My own *Máyá*.

For the protection of the righteous, the destruction of the wicked and the re-establishment of the moral order, I am born in every age. 8.

* This is mentioned to clear the doubt which can very properly arise about the possibility of the creation of a physical body without the previous formation of its original counterpart, *Lingadeha* of sixteen-fold function, which is, so to speak, the stable matrix, in which the life forces play, binding and loosening, attracting and repelling the molecules of the physical body.

Sankara. In order to protect the virtuous, *i. e.*, persons who walk in the right path, to destroy the sinful and to re-establish the moral order, by which all things are well-established, I take My birth in every age. [Here the punishment of the unrighteous does not indicate unkindness on the part of Bhagaban as it is said

“साधने तादृके सात्त्विकाकार्णव्यं यथाभवे ।
तद्देव नश्येन्नर निवन्तु युनिदोषयोः ॥”

As in a mother there is no unkindness in the fondling or the chastising of her child, such is also the case with the Supreme Lord and Ruler in judging the virtuous and the vicious. The sinners being killed by Bhagaban are saved from the results of their works and thus from the eternal rounds of transmigration].

Arjuna ! He who can truly understand [the exact nature and purposes of] these My divine incarnations and works has no more to be born again after [once] quitting the mortal frame but comes unto Me. 9.

Sankara. That illusion of a birth and work consisting of the protection of the righteous &c. of mine is hyper-physical and divine. He who apprehends them in their true light is never born again after leaving the present body but comes to me at once, *i. e.*, attains *Nirvāna*. [Cf. Sruti “तत्रैव विदित्वा हि सदा भवेति नान्यः पन्था विद्यते अयनाय,” *i. e.* only by knowing Him can one overcome death. There exists no other way of final emancipation].

Free from desire, fear and anger, wholly absorbed in Me and taking Me as their only refuge and purified by [the fire of] devotion to knowledge many have gained My state. 10.

Sankara. This method of attaining *Nirvāna* is not a new theory propounded by Bhagaban but it existed from time immemorial. Liberated from desire, fear and anger, solely devoted to Me, thus knowing the Supreme Spirit and perceiving the unity of God and Atmā and taking refuge in Me, the Supreme Lord, hence, entirely absorbed in *Gnānam* [spiritual knowledge], and thoroughly purified by hard devotion to spiritual knowledge [Cf. Text IV. 38. न हि ज्ञानेन सदृशं

पवित्रमिह विद्यते *i. e.* surely there is nothing so pure as *gnānam* in this world], many persons have reached my divine condition—that of emancipation complete and perfect. [Cf. Sruti “तस्य धोषाः परिजानन्ति योनिम्,” *i. e.*, only those possessed of spiritual knowledge know the nature of His birth]. Devotion to spiritual knowledge is independent of all other observances and devotions to work out its effect. To show this it is particularised by repetition in ज्ञान तपसा पूता [purified by devotion to spiritual knowledge].

I reciprocate exactly in the same manner in which men seek Me. O Partha, all men in every way tread in my path. 11.

Sankara. To remove the misapprehension, that since some and not all are blessed with His state, there must be attraction and aversion in Him, this *Śloka* is introduced. For whatever purpose and in whatever way man seeks Me, I always satisfy his longings in the self same way. Hence some do not obtain final emancipation, because they do not seek it. Desire for liberation and that for other objects cannot possibly simultaneously occur in a person. Hence by giving them those effects which they ask for, viz., by giving adequate knowledge

as their reward to those persons who desiring for salvation act up to the *Shastrie* teachings with desire to reap the fruits of their good conduct, and by giving *Moksha* to those wise persons, desiring for salvation, who are desireless and actionless ; again, by removing the misery of those who are hard pressed with sorrow,— I satisfy every person with the gift of exactly the same object which is sought after. And not on account of the slightest attraction, repulsion or confusion do I mete out any thing to anyone. In all respects, in all conditions, men who strive after any thing through any work tread My path, who Am Omnipresent and the Lord of all.

In this world men worship the gods in the expectation, that success will crown their efforts : for the effects of works are obtained very soon in the human world 12.

Sankara. Why is it that all men do not seek your protection being anxious for *moksha* in the conviction that "*Vasudeva* is all this" since you are devoid of the faults, attraction &c., and thus capable of conferring every boon equally on all creatures?

Hear. how it is brought about : In this world men try to propitiate the gods, *Indra*, *Agni* and others praying for the successful issue of their works. These worshippers of different gods who crave after the fruits of their works very soon attain success, even as it is mentioned in the *Shāstras*. The words *विदमहि साहस्रे लोके* do not indicate that works are not successful in other regions, but simply this, viz., that owing to the natural institutions of *varna* [caste] and *asram* [different duties in four different stages of life] in this human world the right man is always found in the right place. Hence by performing all those works which are within his province a man who abides by those institutions earns success speedily. For he has a natural aptitude and capacity for performing the works which are prescribed for him as his *varna* and *asram* duties in the *Shāstras*. [Cf. *Śruti अथ योन्यां देवता उपकोहन्त्याऽसावन्मोऽहमस्मीति न स वेद यथा पशुरेव स देवानाम्।*

He who worships other gods with the sense of duality of the worshipper and the worshipped does not know the truth, just as beasts serve the purpose of man so he of the gods].

SOME MAHATMAS OF SOUTH INDIA.

DURING the decade that has passed away much has been said and much more written about those chosen few of this ancient land at the very mention of whose names every follower of the Vedas humbles himself to dust and becomes possessed with a most mysterious awe. Men have not been wanting who have described the Yogis in their real light. Others there are who,

having ever moved in that unhealthy sphere of Western materialistic thought and having ever lived under that unwholesome influence of some mammon-possessed missionaries, characterise those blessed souls as so many crack-brained men. I should not at the same time fail to mention that there are besides a body of men who stand on neutral ground and profess an honest ignorance of these

"inexplicable beings." To my mind the best method of understanding the Yogis—at least partially—seems to be by a close study of their lives and by steady contemplation of their many actions. Much of what they do and more of what they say are stumbling-blocks to average mankind which is *ipso-facto* disposed to abandon all thoughts about them and despises any perseverance in that direction, a perseverance, which in the end is productive of the most fruitful results. In consideration of these facts it is my intention to give short sketches of the lives of some Mahatmas who had their being in Southern India and summaries of their teachings—at least of so much as was meant to the public—which have immensely influenced a no inconsiderable portion of the Hindu community and continue to do so no less even in these degenerate days when our religion is at its lowest ebb. The subject I have chosen is, I am conscious, of a nature to arouse some controversy. Lest it may I shall hasten to add that I offer these lines to be taken for what they are worth.

THE SWAMI OF NAGAI.

At a time when Brahmanism was in imminent danger of being thoroughly swept away by foreign religions, when the professors of that sacred faith had abandoned the simple lives of their ancestors for the corrupt luxury of the west, when the more "enlightened" of their brethren no longer scrupled to frequent taverns and slaughter-houses, at a time when the "orthodox" portion of the community was wasting away its subtle energies in sectarian fights and frolics, when it was converting its old rites and duties into means of satisfying its physical cravings, in

short, at a time when the religion of the heart was slowly giving way to that of the body and showing unmistakable signs of becoming extinct, the subject of my poor sketch was ushered into this world to avert the threatened danger. The "Nagai Swami," as he is popularly known was born of humble parents in the village of Idaiyur in the Tanjore district, on Monday, the 28th September 1829. A few scattered houses which have the least pretence to elegance mark the sacred spot of his nativity. The *vadagalai* sect of Ramanuja's religion has the proud fortune—though nothing more—of owning the Swami. From early years Azhagiya Singam,* as the youth was named by his parents, showed an inclination to spirituality, was always of a contemplative nature, and courted solitude. At five his *upanayanam* ceremony was celebrated and ever since we see this fair little *Bramhachari* regularly performing his baths and ablutions thrice a day, before sun-rise, at noon, and at sun-set. It should have been a really pleasant sight to see this tiny saint hastening to the pond or stream, the small *gindit* in his right hand, and the long eyes which bespoke an unequalled calmness repeatedly directed to the heavens. The boy had an uncle who tried to induce him, with the application of the cane, to leave off his *śāśanam* and be ever mindful of his studies. But like heeding this advice the boy persisted more and more in his own way and his fame began to spread little sun-light throughout the district.

The Swami's earlier years were spent in the village Sembodai under the hospitable roof of a rich and noble Brahman gentleman. While yet a boy his parents arranged a match for him. But when the *muhurtam*

* Literally, "the Beautiful Lion," referring of course to the *Avatar* of Vishnu.

† *Kamunditam*.

(time) came, the boy hurried away with his *girdi* to the *madhyamhika snanam*. His parents and other relatives who had gathered together for the marriage, pursued him to the tank and left no stone unturned in inducing his immediate return for the ceremony. But all attempts proved fruitless. Still however they persevered and the boy at last beckoned his mother to a bushy covert on the bank of the pond where, unseen by any, there was a few minutes' interview between parent and son. What transpired there is still a dark mystery, perhaps never to be cleared up. This much however is certain, that, immediately after the close of this strange meeting, the mother came out with tearful eyes but with a countenance of joy and now it was she who to the amazement of all insisted on the marriage being put a stop to.

It was after the Swami was relieved of this trouble that his "religion"—if so it can be called—began to spread and the number of his disciples showed a sure tendency to increase. The first convert—and this too is perhaps an objectionable word—now living is a near relation of his and is revered as one of his worthy successors. In the first few years of his life when no *sishya* had as yet sought him, the Swami got hold of any illiterate man, any semi-idiot, or any shepherd in the meadow and made him sit and shut his eyes and see the future of his mission on earth.* At Sem-bodai, however, many came to him as disciples, the number of initiates on the whole amounting to more than five hundred of the choicest *bhuktas*. The Swami's life at Sem-bodai extended to his thirty-fifth year with a break of only a couple of years which were spent at Man-nargudi a beautiful little place

known as the *Champakaranyu kshetra*, the abode of the fair Rajagopal Déva. Here one of his very distinguished enemies a "shastric fool" began to assert that the Swami's followers ceased to be Brahmans since they bathed more than once a day. This opinion was ripe with mischief and had the dangerous probability of putting a speedy end to the Swami's healthy movement. However, on a complaint being made to the Swami he exclaimed, "Did that man give utterance to these words. Very well, you need not fear; our *sankalpam* has power enough to thwart the mean and jealous endeavours of thousand such folks." Strange to say, that very evening the man sickened and, in spite of his attempts to obtain relief from the very persons whom he had offended, was owned by death a week after. From this moment all adverse voices were hushed to silence, nay, some among them entered the gifted fold, that very brotherhood which it was once their pleasure to despise.

In the meanwhile the Swami had undertaken a secret pilgrimage, along with two of his *sishyas*, to Tirupati the seven-peaked mount of Venkalá Ramana Déva and returned with renewed vigour for his work. It was perhaps due to this fact that Madame "H. P. B." of Theosophic fame, when asked by a respectable gentleman, the President of a branch T. S. and one of the Nagai Brotherhood, if she knew anything about the Swami, is reported to have exclaimed, "He is a great Mahatma and was initiated by the Tirupati God." Poor lady! she was unable to see further and see right.

After the long stay in Sem-bodai the Swami and his followers made

* I would feign dilate on this theme, but for my knowledge of the fact that the world is too prone to view with derision any phenomenon of this kind.

a move to the village of Nochukudi where, though their sojourn lasted for only a year, the number of seekers began to increase enormously and included some of the richest, noblest and enlightened men of those parts. The years *Krodhana* and *Akshaya* are memorable and dearly remembered, the first as marking the entrance into Nagai and the second as having shown the Swami's greatness at its height. A score of years before this the name Nagai had more than once been mentioned as the permanent abode of these gods on earth. But as it was then only a hamlet with a few Sudra huts right in the midst of a dense forest, none of the Brotherhood had at the time any idea of the exact position of the village. In the year 1865, however, they were led to the spot and found it to be one of the happiest on earth fit to be the *parasala* of a godly company of *Rishis*; and so they have made it. The village is situated just where the wild tracts of Tanjore meet the irrigated area, and bears the healthy aspects of both. Here it was that our *sadhus* erected their homes; here it was that the most princely noble was kept waiting for hours to approach the foot-stool of these spiritual princes; here it was that a learned *muttalhiputhi* the *Guru* of the Swami's family and sect had a glimpse of the Swami's identity which made him refuse to sit in his own elevated *ásanam* and offer it to our Swami and change places with him; and here again it is that even to this day young and old regularly meet having purified themselves in the holiest water on earth, the heavenly Mandagini, and every one is in a fit position to exclaim with the poet,

"Joy ! joy ! I triumph now ; no more I know
Myself as simply me. I burn with love.
The centre is within me, and its wonder
Lies as a circle everywhere about me.

Joy ! joy ! no mortal thought can fathom me.
I am the merchant and the pearl at once.
"Lo ! time and space lie crouching at my feet.

Joy ! joy ! when I would travel in a rapture,
I plunge into myself, and all things know."

Such is Nagai and such the founder of the humble Brotherhood. We now turn to cast a glance at the "religion" which it follows.

A Brahman Yogi, says a Puranic episode, had a pious *sisya* who was destined to die at the early age of sixteen. This, the *Guru* had seen by his *gnānadrishī* and when the young man was approaching that fatal age, he started with his disciple on a pilgrimage to the higher regions. He went to *Brahmā*, to *Vishnu*, to *Siva*, but all said they were unable to avert the young man's fate. With a dejected heart the *Rishi* took the lad to Yama himself. But the boy's time had come and when entering the gates of *Mṛityulokam*, the young man knocked his head against the door way, fell down, and breathed his last. The dismayed old man full of anger hastened to meet Dharma Raj who received him with the utmost respect and said that he had no power to alter what has been ordained by *Karma*. On a show of fiery impatience on the part of the *Rishi*, Yama said, "O, *Tapodhana*, you yourself could have easily done what you wish. What am I and what are the *Trimurtis* themselves before a wonder-working Brahman. Take a handful of water and sprinkle it with your benediction on your *sisya's* corpse there and await the result." This was done, and as it was impossible that the words of a true Brahman could be thrown on the air in vain, the young man breathed again and awoke as if from sleep.

It was this ideal of a Brahman that our Swami aimed at. By a steady perseverance of years it was his study to elevate a portion at least of this spiritual sect to that

lofty eminence from which it had fallen by the slow degeneration of ages. This could be attained, he said, by leading the life of the *Rishis* of old. He attached all importance to *Gāyatri* and to *Raj Yoga*. Bathing thrice a day should be taken as a religious duty. The *usāhkalā snānam** and the contemplation of the deity early in the morning should in no case be abandoned. There were besides many other duties which were only optional such as the bath and ablutions in the *Turyakālam* (midnight) which could advisedly be taken up only by him who has at heart forshaken the world. But bathe, one must, before the disappearance of the stars in the morning and sit to *dhyānam*.

The Swami wanted to instruct both by example and by precept, since he was conscious that the seeker after truth is always disposed to imitate from his guide what is easy and what is retrograde. He feared that his disciples, like Sankara's *sishtyas* would readily take to drinking when he drank toddy, though they would not have the strength of mind to follow him when he goes to the black smith's workshop and drinks the melting metal from the redhot furnace. He was therefore strict in certain observances one of which being caste, though he was strongly against the display of sectarian and party feelings amongst the Brahmins themselves. The Nagai Brotherhood is composed of men who owned different sects, different *mutts*, and different *Acharyas*. After they were united under one *Guru* they ceased observing all differences.

The saintly teacher encouraged neither idolatry on the one hand nor the mania for psychic powers on the other. He had never a bad word to say against either but

appealed to the experience of his *chelas* as to the littleness of both. He imposed the worship of no particular deity. He viewed each Hindu god as a force. He saw an inner meaning in the names of all these gods. *Gopal* is the protector of the *Gāyatri* represented by the cow or the *Kamadhēnu*. The ancient Brahmins who had the exclusive possession of the *Gāyatri* had an incomparable *Kamadhēnu* in their hands which gave them a more extensive power than even the gods themselves. *Vishnu* is he who is omnipresent and is not the god of any particular sect; and *Vaishnavas* are those who realize him as such. The name *Vāsudev*, which is the favourite *Bhagavannām* of the Brotherhood, does not simply signify "the son of Vasudeva" but denotes *Parambrahm* itself. The Swami hated the *Vaishnava's* hatred of Siva, for *Siva*, he said, is the god of goodness and safety. In fact each god is, according to him, one of the manifold aspects, incarnate, of the Divinity. His *sishtyas* were made to feel the presence of the Deity in all things animate and lifeless; so much so that some among them used to play with cobras, feed them with milk and let them away as if they were harmless creatures. The Swami strongly advised his men to avoid the company of worldlings. He urged that beginners should carefully guard themselves against evil influences brought by association. He never imposed any dogma but appealed to every body's reason at the outset. Religion to him is "the best armour that men can have," but "the worst of cloaks."

He gave no weight to yellow-robed *sanyāsam* and to sheep-killing *Yoga*. The purification of the higher *mānas* from all worldly desires and the sacrifice of the

* Bathing early in the morning.

lower-mind at the altar of truth were to him the *sannyāsa* and *Yoga* acceptable to the gods. He who, like the shell of the tamarind fruit or the silvery drop on the lotus leaf, remains in the family, protects it without at the same time being in touch with it, is a genuine and tested *sanyāsin*.

The Hindu saint did not receive anything like a sound Sanskrit education. But his knowledge of the Vedānta philosophy and his interpretation of the Vedic religion were simply wonderful as can be attested by hundreds who have interviewed him. The most declared antagonists of his movement used to approach him with a mischievous resolve but only to take leave of him as better men and, what more, as converts to his opinions. Many of these were *adwaitins* whose tall talk the Swami sternly discouraged with the irresistible force of his logic and the weight of his arguments. He used to give them a more than satisfactory explanation of the religions of Ramanuja, of Madhava and of Sankara. *Ādwaitism* is, according to him, the highest doctrine that man can believe in. Even the great *bhakta* Prahlād who was a staunch *Viśiṣṭadwaita* had to realize this doctrine once; for nothing short of this could have brought him out safe from his imprisonment in the sea bound by many *Kālasarpas*. In spite of this, however, very few could be practical *adwaitins*. Sankara preached the doctrine and realized it. He could pass through a wall as through the air. But we can only repeat what he said without practising what he did. The religion that is fit for the generality of mankind is therefore that which upholds the dual aspect of God and man. Then a discussion about the *Ramayana* and the *Purāṇas* generally would ensue and the Swami would inter-

pret these in their "Yogic"—as he termed it—moral, and other aspects with an erudition which would strike dumb all who were considered ripe scholars in the learning of the past.

The brotherhood has not had the the misfortune to send missionaries to preach its doctrines. Propelled by a mysterious force many came to the Swami from distant parts and were initiated after a certain spiritual test. The society owns some in the south of the Bombay presidency and in Bengal too. But the larger portion is densely scattered in the southern presidency.

His work done, the Swami suddenly but quietly passed away on the morning of Thursday the 6th of April 1882, amidst the general mourning of his *śiṣyas* who were dismayed like a flock of sheep without its herd. In life he was celebrated for his characteristic good looks. With a complexion of a matchless and peculiar fairness, with a tall stature, with long and well rounded limbs, with a broad face which could be easily recognized in an assembly of thousands and with a sweetness of expression which his followers are unable to find in any they have met with, with a wide heart and a keen comprehension, with an angelic voice and a persuasive eloquence, he was at once the god and the servant of those who served him well. His bones lie interred in the southern bank of the sacred *tirtha* in Nagai.

I am aware that in this my humble tribute to the illustrious saint, much that could be said has been left untouched. I am, however, afraid that I have already grown tedious. I shall therefore only add that the world has with its characteristic blindness done the movement a gross injustice by giving credence and currency to rumours, absolutely unfounded, about

its Founder and his followers. The glorious band at Nagai and its branches elsewhere are living proofs of what the Swami did for mankind. A black sheep, there will be, in every flock, which is only too poor

a standard to enable one to form a judgment of the whole.

"Errors, like straws, upon the surface flow ;
He that would search for pearls must dive below."*

C. V.

ASTROLOGY :

THE FOUR DIVISIONS AND DEFINITIONS OF ASTROLOGY.

THE Science of Astrology consists of four branches :—

1. The Casting of Nativities—or the art of foreseeing from the figure of the heavens at the moment of the birth, the future *fate* and character of individuals. According to the situation of the signs of the Zodiac, the Sun, Moon and other heavenly bodies, will be the destiny of the native or child then born, unless by care and prudence any portion of that destiny, being foreseen, may be avoided ; for the word *fate* does not here imply *inevitable* fate.

N. B.—The influence produced by the planets on the native's affair, if opposed by human will, may be that means be entirely overcome or greatly lessened.

2. Mundane Astrology—or the art of foreseeing by the positions of the heavenly bodies, at certain periods, the *circumstances of nations*, such as wars, pestilences, inundations, earthquakes etc.

3. Horary Astrology—or the art of foreseeing, by the positions of the heavenly bodies at any period, when the individual may be really anxious about the matter,

the result of any business or circumstance whatever.

4. Atmospherical Astrology—or the art of foreseeing, by the positions of the planets at the periods of the Sun and Moon being in mutual aspect, and some other circumstances, the quality of the *weather* at any required time or place.

Before the reader can do anything in Astrology, he must make himself acquainted with the following *terms* and *definition*.

The *planets* are *nine* in number :—The Sun, the Moon (though not a planet now), Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune.

There are also the *twelve signs of the Zodiac*, which are as follow ; The first six are northern, the latter six are southern.

Northern—Aries (मेष), Taurus (वृष), Gemini (मिवन), Cancer (कर्कट), Leo (सिंह), Virgo (कन्या).

Southern—Libra (मृगशिरा), Scorpio (वृश्चिक), Sagittarius (धनु), Capricorn (मकर), Aquarius (कुम्भ), and Pisces (मीन).

The twelve constellations can be

* In this article I have attempted to give only such a general picture of the movement as can fitly find a place in a journal of this nature. But as nothing on the lines indicated by the object of this journal is possible without a guide, I may advise earnest seekers who aim at practical instructions to carry their enquiries to Brahma Sri Sarvagat-tur Ramaswami Sastrial, in Nagai, near Mannargudi, Tanjore district, Madras Presidency.

best remembered by the following rhyme :—

The Ram, the Bull, the Heavenly
Twins,

And next the crab, the lion shines,
The virgin, and the scales,

The scorpion, archer, and He-
goat,

The Man that holds the watering
pot

The fish with glittering tails.

N. B.—The planets continually move through these 12 signs (mentioned above) and are ever in one or other of them.

As each point of the Zodiac rises and sets once in every 24 hours,—occasioned, in fact, by the diurnal revolution of the earth upon its axis—when any given point be rising, the opposite point must be setting; and as the Zodiac consists of 360 degrees, each sign or portion, of course, consists of $3\frac{1}{2}^\circ$ or 30 degrees.

Each of these signs, when rising at the birth of an individual, possesses a *certain influence* to produce a particular form of body and peculiar mental affections. The effect, however, is believed to be produced, not by the ascending star *alone*, but by the whole face of the heavens at the time of the birth of the individual.

The Configurations or Aspects—these are certain positions in which the planets act upon and affect each other, as they move through the signs of the Zodiac.

I. The *old aspects* are *five* in number :

Their Divisions.

1. *Conjunction*—when two planets are in the same degree and minute of a sign. It is a position

than an aspect.

2. *Sextile*—(or the sixth part of a circle), *i. e.* when two planets are 60 degrees or two signs apart.

3. *Square*—(or the 4th part of a circle) *i. e.* when two planets are 90 degrees or three signs apart.

4. *Trine*—(or the 3rd part of a circle) *i. e.* when two planets are 120 degrees or four signs apart.

5. *Opposition*—when two planets are 180 degrees or six signs apart.

Their Influences.

The *Trine* is the *best aspect* of the whole. The *Sextile* is supposed to be inferior only to *Trine* in its benign influence. The *Square* is a very powerful evil aspect. The *Opposition* is the *worst aspect* of the whole, and it signifies the most perfect disagreement.

II. The following are *new aspects* discovered by the great *Kepler*, who practised Astrology, viz :—

1. The *Semi-sextile*, or 30 degrees.

2. The *Semi-square*, or 45 degrees (called also semiquadrate or semiquartile).

3. The *Sesquiquadrate*, or 135 degrees.

4. The *Quintile* or 72 degrees (a good aspect according to *Placidus*).

5. *Biquintile*, or 144 degrees.

III. There are other aspects, viz., the *vigintile* (18°), the *quindécile* (24°), the *decile* (36°), the *tridécile* (108°), and the *quincunx* (150°).

(To be continued.)

H. M. BANDOPADHYA, F.T.S.

PARASARAS SUSLOKA SATAKAM.*

(Continued from page 93.)

भास्वर राज्ये चरौभाग्ये राज्ये वाग्योग्ये सरोपि राज्ये प्रदोक्षेव पराचर सुनोरितः
राशि नौ । ॥११॥

जातौ च स गृहे जातौ वीमोऽयं प्रवहः कृतः
॥११॥

युक् पिहपती चेत्यं प्रवहो राज्ये कारको ।
सर्व क्षापि क्षितौ चापि सम्बन्धे च चतुर्वदे
॥११॥

If the lords of the 9th and 10th places occupy the 9th and the 10th places respectively; or they exchange their houses, i.e., the lord of the 9th occupies the 10th house and the lord of the 10th occupies the 9th house; or if they occupy their other two houses except the 9th and 10th houses (for every planet except the sun and the moon owns two houses), then the above combinations form superior Rāj Yoga.

If the lords of the 5th and 10th places be situated in the above manner or if they be bound to each other in any one of the four relations, they also form superior Rāj Yoga.

Planets which are evil according to this book combine to form most powerful Yogas.

कोनवाचस्य सम्बन्धी केन्द्र गच्छदुपगृहः ।

अथवा केन्द्रवाचस्य सम्बन्धी यदि कोणनः ।

If Rāhu and Kētu occupy the Kendra places and form relation with the lords of the 5th and 9th places; or if they occupy the 5th and 9th places and form relation with the lords of the Kendra, then Rāhu and Kētu form Rāj Yoga.

Rāhu and Kētu become related to a planet if they are in the same house with or if they occupy the 7th place from it.

सामेश्वरं तु सम्बन्धी राज्ये मन्त्राय कर्म्यः
॥१२॥

धर्म्यायस्तु कर्म्यायो रेकोराज्ये हरो दृष्टः ।

युक्ते सन्ने अथवा भेषे राज्ये मन्त्राय मातुलः
॥१३॥

If the planets forming Rāj Yoga become related with the lord of the 11th house, then the Rāj Yoga becomes very weak, though its full power is not destroyed. For the relation between the lords of the 9th and 10th places is very powerful and is not totally destroyed. If a single planet owns the 8th and the 9th houses or the 10th and the 11th houses, it destroys Rāj Yoga. For example Saturn destroys Rāj Yoga in Mesha and Mithune Lagna.

* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the Stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

अथ बन्धे चर सेतो दृष्टे दृष्टेचरः ।

बन्धे विज्ञात कोटि च विजयी च धराधिपः

॥१३॥

If the lord of the Lagna (बन्ध) occupies the 10th house and the lord of the 10th house occupies the Logna (बन्ध), then the native becomes heroic and illustrious.

Rāj Yoga becomes void under the following conditions :—

(1). If the planets forming it are extremely powerless.

(2). If they are aspected by an evil planet or by an enemy.

(3). If any of them be placed in the 6th, 7th, 8th, 11th and 12th places from the Lagna.

(4). If the planet forming the Yoga be retrograde in its motion.

Editor.

AMBARISHOPAKHYANA.

(AN EPISODE FROM SRIMAT BHAGABAT).

AMBARISHA, the incarnation of all good qualities, ruler of the seven-isled world, became enormously rich, but never allowed his mind to resort to gambling, hunting, drinking and other vicious habits and was spending all his days being ever bent on Vishnu.

Ambarisha's mind was always bent on the feet of Vishnu, his speech on describing His (Vishnu's) virtuous qualities, his hands on sweeping His temples, his ears on hearing His stories, his sight on seeing always His figure, his head on prostrating before Him, his feet on resorting to His temples, his nose on smelling the lotuses of His feet, his tongue on tasting the worshipped *tulasi* and his intentions on keeping company with good, kind-hearted people. The king moreover had a good deal of sense of honor, was no sinner, mixed with Vasista and other Rishis of his order and performed a good many Aswamedha and other sacrifices as propitiations to Vishnu, gave enormous sums in charity valuing gold always as one would value a lump of earth, did all his actions with the fulness of heart to please Vishnu, made his mind ever bent

on Vishnu and his disciples, never quitted Rajah Dharma as becomes a king and was known to the world at large as a celebrated Raj-jarshi.

Whenever he thought of anything or saw or touched or tasted or smelt anything he would always exclaim, Hari ! Hari ! O, is there one of that nature in the world ?

While such a pure-hearted king was wielding sway over the world and was surrounded by an immense number of horses, elephants, charriots &c., a large amount of money, a vast number of parks, sons, relatives, friends, wives &c., he cherished no love towards any of them but became a perfect viragi.

Sometime after he severed his entire connection with his family, entered a pure lonely spot and was immersed in the love of Vishnu, when He, who has the greatest fondness towards his Bhaktas visited him and gave him His Sudar-sana (चक्र), the protector of friends and destroyer of enemies.

Ambarisha was performing for a year Dvādasivrata with his pure, chaste wife who followed him always as his shadow. After the lapse of that time, in the month of Kārtika, he fasted for three nights,

bathed in the sacred waters of the Jamuná, performed the great abhi-shéka to Vishnu in Madhubana (the park of Madhu, a Rakshasa), adorned Him with the best sandal-wood, new scents and fresh flowers, and gave in charity to the best of Bráhmins six crores of cows following in herds with their silver-hoofed and gold-horned tender calves, yielding an abundant quality of milk. He then fed these Brahmins with sumptuous repasts and made preparations for spending his time in religious conversations with them when Durvásá came to his house, the best vedic scholar, the best Tapashi, the best Hata and Raj Yogi and the best person of sunny lustre.

When the king saw Durvásá, he rose immediately, went towards him, brought him thither, seated him on his own *ásana*, washed his feet, worshipped him, made enquiries about his welfare, and requested him to dine in his house. Thereupon the Rishi being very much pleased, went for a bath in the holy waters of the Jamuná, drowned himself in the waters and was so wholly immersed in prayer that he did not come out of the waters at all. As there was only a few minutes left in Dvādasi in which the King must take his meal for a reasonable fulfilment of his *vrata* he was thinking within his mind that to take his meal without the Bráhmín is a heinous sin. He, therefore, called in a few Pandits for consultation and represented the whole affair in its true colour to them and requested them to give the best and truest Dharmic solution, whereupon they said, O king! it is not proper to take meals before the coming of the guest whom you invited for meals and who has promised to come, nor it is proper to fast. It is best therefore to take a little bit of water.

The King obeyed the orders of the Brahmins, took a little water

and was anxiously waiting for the arrival of the Rishi.

Durvásá, who went to bathe in the waters of the Jamuná, returned after all his business was over, was worshipped by the king, became aware of the drinking of water by the king by an introspective examination, became *exceedingly* angry (to which his hunger was added as a suppliant) and gave expression to the following sentiments before the large audience. "You have all seen this hot-headed, worst murderer and scoundrel. This man has invited me for meals and ate before my coming. Can a man who performed such a worst act be called a Vishnu Bhakta? But no matter, I will do all I can do just now. Who would dare oppose me while I am angry?"

Durvásá grinding his teeth with a good deal of noise, with a fearful form, fiery eyes, and terrible jaws removed one of his faded tresses and hurled it to the ground whereupon arose a false female deity which, like the world-devouring fire at the time of the Deluge, with the *sûla* in hand, approached the king skipping and agitating the whole world.

The omnipresent Narayana knowing the stupid act of the mad Durvásá sent his Sudarsana to crush the product of his (Durvásá's) *máya* when the said wheel came like the world-devouring fire at the time of the Deluge and set fire to the *máyavic* product and not being content with this pursued the Rishi who went to a cave in Mount Méru whereupon the wheel also entered it as the wild fire which surrounds a snake.

This wheel of Vishnu chased the Rishi wheresoever he went as it cannot be stopped by any body. Durvásá seeing the wheel pursuing him to whichever world he went, was greatly terrified, went and prostrated himself before Brahmin,

the skilful creator of all worlds and requested him to protect him from the trouble of the wheel.

Thereupon Brahmá said that none but Vishnu, the incarnation of Time, the careful finisher of the second half of Brahmá's existence (called Dvitiya parárdha), and the destroyer of all lokas including the satyaloka by the world-devouring fire which emanates from His eyes, and the consequent reducer to ashes of every animate existence, none but Vishnu, I say, would be able to remove you from the troubles of the wheel. Myself (Brahmá), Siva Daksha, Indra &c., Kasyapa and other Prajápatis, Bhrigu, Ganádhipatis of the first order, all these implicitly obey the orders of Vishnu thinking that such orders are for the good of the world at large. Having thus heard the words of Brahmá, the Rishi came afterwards to Kailása,

saw Siva and represented his grievances to him whereupon siva told him thus.

Sir, kindly hear my words. All the Bráhmans and Brahmás live and die in innumerable numbers in Vishnu. To add to it, we are all being hallucinated by the Maya of Vishnu. Myself, Dévala, Prahládha, Narada, Brahmá, Indra, Sanatku-mara, Dharma Deity, Marichi, Kapila, all the Prajapathis and Siddhas are swayed by His Máya and are not able to be above it. This is the wheel of such a personage. Are we able to remove the wheel of such a being? O greatest of Rishis! request Vishnu to protect you. He will assuredly do it. Hearing these words, he went to Vaikunta with an aimless mind.

(To be continued.)

G. R. S.

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REVIEWS :

SIVAGNANA BOTHAM OF MEIKANDA DEVA, *translated with Notes and Introduction by J. M. Nallasawmi Pillai Esq.* B. A., B. L.—The author has done a valuable service to the followers of the Saiva sect by translating the above work of Meikanda Deva which consists of twelve shstras only, but whose learned notes and explanations cover about one hundred and twenty pages. Siva is treated as the source and fountain of the cosmos, the work being evidently from the pen of a Saivaite. The expositions and commentaries lead one to the conclusion that the author agrees more with the Vishishtádwaita of Sree Rámanuja than with the Absolute Idealism of Sankara. The method prescribed is evidently *bhaktimárga* and the deviations from Ramanuja's philo-

sophy are so trifling that they need not be noted. It is a pleasure to go through the thick, glazed and excellently got-up pages of this volume which reminds one of English or American printing. It is printed by G. Ramasawmy Chetty & Co., Madras.

* *

THE IMITATION OF SANKARA, *by Prof. M. N. Divedi.* Mr. Divedi's latest work has not failed to sustain his well-established reputation as an oriental scholar. The work before us consists of about eight hundred slokas from various books on Hindu religion and philosophy chiefly from the works of the great Sankara. Absolute Idealism has been expounded in its four divisions, viz.,—Brah-

man, the Means, Liberation and Conclusion. The work is an able successor of the Imitation of Buddha and far excels it as an acute philosophical work. The oriental scholar will get a better glimpse of Sankara and his doctrines from the work of Mr. Dvivedi. It has been priced at Rs. 3 for India and 5 shillings for foreign countries and is to be had of Pandit Jyestaram Mukundji of Kalbadevi Road, Bombay and also at other places.

* *

OLD DIARY LEAVES, by Col. H. S. Olcott.—Messrs. G. P. Putnam's Sons (New York and London) have at last published in a goodly thick volume the series of "Old Diary Leaves" which lately found expression in the columns of the Theosophists. Mr. Olcott being the oldest disciple of Madame Blavatsky, we cannot but expect that there should be much exaggeration in the biographical sketch before us, and that strict impartiality is likely to be sacrificed at the altar of devotion. Though we cannot refrain from admiring the mighty intellect of Madame Blavatsky, it is very hard to believe all that the Old Diary Leaves con-

tain, the events narrated are so strange and their bearing on our present-day civilization being so distant. However, it is the best work on the memory of the distinguished reformer and preacher through whom the teachings of our Rishis have secured a respectful hearing in the distant West.

* *

JOTIRBIGNAN KALPALATIKA (in Bengali) by Mr. J. N. Ray.—It is a work of about six hundred pages devoted to Hindu astrology, and consists of compilations from various standard Sanskrit works. The method of explanation adopted is very lucid and most important points of Hindu astrology are compressed in a comparatively brief compass by the author. The more we hear of the revival of astrology, the more gratified we become as we believe that the bearing of the planetary chain on the destiny of man is enormous, and that very little attention is of late directed to the investigation of its truths. We hope that Mr. Ray's work will serve a very useful purpose. Price: Rs 3; to be had at 10, Upper Circular Road, Calcutta.



‘तत्त्वसिद्धिः’

Chhandogya-Upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality : and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.] JANUARY, 1896. [No. 5.

KEYNOTES.

CREMATION is progressing with rapid strides in America. In a meeting of the New England Cremation Society held in Wesleyan Hall, Boston, the majority of the speakers including some clergymen held that the question had nothing to do with Christianity and that there is nothing in the Christian religion which is inconsistent with it. Last year 876 bodies were cremated in the United States, and the president remarked that if the same proportionate increase is made in the next ten years, cremation will be the rule and burial the exception.

It is said that Mr. Vivekánand has conferred the title of a “Swami” upon an Englishman. We do not say that the fact of the above gentleman being an Englishman does not entitle him to enter the

Gnán Marga and to become a Swami internally, but what we hold is that such a free distribution of the sacred titles of high spirituality is quite un-called for and unnecessary. Outward titles have nothing to do with the measure of the spirituality of the soul and to confer the title of a Sannyási to an Englishman living in London after, perhaps, the short acquaintance of a month or so is, to say the least of it, to degrade the Hindu ideal. The Hindus hold that the true Sannyási is an aspect of the Brahman itself, and the less we meet with this high embodiment of the Hindu ideal of spirituality in such places as the Parliament of Religions the better.

In thus cautiously casting the horoscope of the new century, I cannot but risk one more prediction and that with much misgiving.

It is my conviction that we are on the verge of a much deeper comprehension of the psychological organism of man and the interdependence of the soul-life and the life of the body. The grossly materialistic and the mechanical view which physical science has fostered is already beginning to lose its authority; and strange phenomena are brought to light which it is inadequate to explain. That man's being is one of the grander and nobler complexity than science has yet fathomed is the growing conviction of many of the deepest thinkers within the ranks of science herself. A man need be no dreamer or mystic to expect further developments of immense interest from the successful experiments already made in the employment of hypnotism, in medicine, and a large group of similar psycho-physical manifestations which are now engaging the attention of eminent scientists in Germany and France.

Whether anything corresponding to Bulwer Lytton's new force, predicted in "The Coming Race," is to reconstruct humanity *de novo*, sweeping away the foundations of the past, may well be questioned. But, for all that, one need be no Utopian to anticipate vast and truly revolutionary discoveries in the utilization of forces of nature now scarcely divined, such as the substitution of water (chemically disintegrated) for coal, as fuel, the application of electricity in a variety of fields as yet uninvaded, and the economizing and turning to account of the enormous fund of energy which now goes to waste in the winds and waves. With the growing complexity of man's brain he will with each generation be more adequate to the solution of problems which, to his fathers, were insoluble. To watch the grand achievements of the century that is dawning will be a privilege which will, to the de-

nizen of the new age, make Mallock's query: "Is life worth living?" an impertinence. Therefore of all enviable creatures upon earth the most enviable is the child that was born yesterday.—*International Magazine*.

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* *

"When in imagination," says Col. Ingersoll, "I saw Napoleon in Leipzig in defeat and disaster--driven by 1,000,000 bayonets back upon Paris--clutched like a wild beast--banished to Elba. When I saw him escape and retake an empire by the force of his genius. When I saw him upon the frightful field of Waterloo where chance and fate combined to wreck the fortunes of their former king. And when I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and the solemn sea, I thought of the orphans and widows he had made--of the tears that had been shed for his glory, and of the only woman that ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous kisses of the autumn sun. I would rather have been that poor peasant, with my loving mother by my side, knitting as the day died out of the sky. I would rather have been that man, and gone down in the tongueless silence of the dreamless dust than to have been that imperial impersonation of force and murder--known as Napoleon the Great."

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* *

The wise as well as the ignorant are both the slave of their past Karma. The wise, full of patience, is not affected by sorrow and the

ignorant ever unsteady gives way to grief. Of the two men, both are equally fatigued and the roads before them are of equal length; the wise treads on patiently to the end and the ignorant fool lags behind bemoaning his lot.—*Panchadusi*.

**

A Lama is always recognised by a shaven head. Men and women alike are shorn. Their influence with the rulers is very great, and the Lama's word is law. If a man or woman among the Lamas is guilty of immorality, the punishment is as follows:—The Dewa Lama sentences the culprit to receive 100 stripes if a woman, and 200 stripes if a man, and they are expelled from the Lama circle. Besides this, the civil government fines the woman Rs. 120, and the man Rs. 200, and their fault is put on record. The parties may marry or not, as they choose. But they cannot be re-admitted as Lamas; henceforth they are treated as common people. Truthfulness is a distinguishing mark of these people. Even the robbers never lie; no matter what happens, they tell the truth. Although they may suffer for it, the Lamas will never deviate from the truth. They have not yet tasted the cup of Western education.

J. M. S.

**

Though living and acting in the world, the world does not exist from his stand-point. Like a mass of all-pervading ether he fills the bounds of the universe with his consciousness. Such is a *Jivanmukta*. Pain or pleasure does not affect his consciousness and he stands unmoved amidst the tides of circumstances. Though acting outwardly like an ordinary man,

he stands unaffected like *ākās*, by the pair of opposites. Such a one is *Jivanmukta*. He is afraid of nothing and nothing is afraid of him, and he stands beyond joy, jealousy and fear. Such a one is *Jivanmukta*.

Yogabāshista.

**

Transcendentalism sinks God and nature in man.

Materialism sinks God and nature in the universe.

Atheism sinks the will of God and man in the movement of destiny.

Pantheism sinks man and nature in God.

**

Not deviating from the path of wisdom the Yogi should so behave with worldly men as they, feeling repelled, should not seek his company.

Smṛiti.

**

A perfect fool in one place, all royal splendour in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boar: the subject of the highest encomiums in one place, in another all contempt, in a third entirely unnoticed;—thus goes about the wise knower, ever happy in the highest bliss.

Vivekachudāmani.

**

The crucifixion of the human is the enthronement of the divine.

**

A convert to Vegetarianism says:—

"I became a vegetarian by my own reflection. I did not know at the time of the vegetarian movement, and hence, supposed myself among republics of carnivora. I became a Vegetarian for ethical considerations, and the problem that for some time tormented me was whether it were possible to keep up a successful and at all interesting existence without ox-hips. There is now no remnant of a doubt about the possibility of such an existence, nor even of its positive hygienic advantages. I had been considerably of a vulture, and for some time after eliminating flesh from my menus, I had desire for it. But gradually that desire faded away, and there came in its stead a growing repugnance for flesh. After a few weeks of fruits and vegetables, there came over me a feeling of exultation and superiority and intellectual crispness and moral and physical integrity that was truly novel.

* * *

"I am a vegetarian because I believe our present day ethics was evolved from that puerile and medieval assumption that all other kinds of creatures and all worlds were created especially for the species homo. Evolution has taught us the kinship of all creatures.

* * *

"I am a vegetarian, because anything else is hideous and unnatural. I am a vegetarian because cannibalism is not only an outrage, but

an unnecessary outrage. I can live just as well and be just as happy without drinking the blood of my fellows and why *should* I slay them? Why *should* I not live and let live—especially when I can do it just as well as not? It is not *necessary* that ten thousand creatures should give up their lives in order that I may keep mine. And if I make any pretensions to morality, why should I require them to do it? If you say such a thing *is* necessary in your case, then I say to you that it is your duty as an ethical being to call on your undertaker. There is no sense in carnivora talking about ethics and 'ought' and mercy, for their very existence is a travesty on such things. And it is a spectacle that ought to make devils tremble for their laurels—man, the remorseless, red-mawed glutton, going about with a tongue and a knife, with his tongue preaching peace, mercy and justice, and with his knife making the very earth drip with blood.

"Vegetarianism is the ethical corollary of evolution. It is simply the expansion of ethics to suit the biological revelations of Charles Darwin. Judaism and its two children, Christianity and Mohammedanism, have severed man from the rest of the animal world to which he essentially belongs, and placed him on a pinnacle apart, treating all other creatures as mere things. Mercy, these religions teach, is not in the world for the lamb and the heifer."

ANCIENT SANKHYA SYSTEM.

(Continued from page 40.)

IN the preceding paper, by the inductive process of reasoning, we have reached the twenty third category of the Sankhya Philosophers called Mahatattwa (महत्तत्त्व), the plane of the all-pervading intellect, the principle of certainty upon which depends the existence of the whole universe. Beyond Mahatattwa (महत्तत्त्व), whose dominion extends up to the limits of certainty, lies the unmanifested (अव्यक्त) *prakriti* which is not capable of a definition in as much as it lies beyond the province of the universal intellect. Mahatattwa (महत्तत्त्व) and the succeeding categories of evolution are the effects whose cause is *Mulaprakriti* (मूल प्रकृति). All these effects merge in their respective immediate causes at the period of general dissolution. The five gross elements merge into the fine rudiments; they, with the eleven organs, into egotism; egotism (अहंकार) into intellect; and intellect merges into nature. But Nature (प्रकृति) is defined as a *simple* substance in Sankhya philosophy; how is it, then, able to produce the innumerable varieties which lie before us? Let us turn to the solution of this all-important problem.

The *Prakriti* of the Sankhya philosophy is said to be of the following nature: It is causeless, endless, omnipresent, immutable, single, self-sustained, entire and irrational. In other words almost all the properties of unmanifested nature are the very opposite of those of manifested nature beginning with Mahatattwa (महत्तत्त्व). Says the Sankhya Karika:

हेतुमद्विज्ञानवशादि सत्त्विकवशनेकमात्रितं
लिङ्गं ।

सावयवं पवतन्त्रं व्यक्तं विपरोतमव्यक्तम् ॥

The manifested principles have cause, they are inconstant, unper-vading, mutable, supporting, mer-gent, conjunct, governed. The un-manifested principle (अव्यक्त) is the very reverse of the above.

All the characteristics of the manifested principles mention-ed above may be summed up in three words *viz.*, (1) they have a cause, (2) they are mutable, (3) they are unconscious. The rest of the attributes follow from the above. It is also stated that the unmanifested principle (अव्यक्त) is causeless and immutable, and it is unconscious. In the last point Nature (*Prakriti*) and Her mani-fested products are similar.

Also the following properties are common to Nature as well as Her products beginning with Maha-tattwa (महत्तत्त्व). Both of them are indiscriminative, irrational; both of them are objective, that is capable of being perceived by consciousness (in any of its phases); both of them are the common property of all beings; both of them are pro-lific, *i.e.*, capable of producing other things. But the one thing which is common between Nature and Her products and with which we are mainly concerned at present is *unconsciousness*. The pheno-menal consciousness with which we are acquainted throughout the three states, waking, dream and sleep, is the reflection of *Purush* (पुरुष) and not the product of nature. But more of this here-

after. *Prakriti* (प्रकृति) in its manifested as well as in its unmanifested condition is a mass of *unconsciousness*. At the time of universal dissolution all the manifestations of *Prakriti* merge into unmanifested unconsciousness which itself not being a finite principle is incapable of reflecting consciousness (चित्) in an individual form.

Mulaprakriti (मूलप्रकृति) is the sole independent cause from which springs in succession the twenty three principles of Sāṅkhya philosophy. In their unmanifested condition each succeeding principle remains latent in the preceeding one till Mahatattva (महत्तत्त्व) loses itself in *Prakriti*. The evolution of effect from unseparated cause (nature) is illustrated by the Sāṅkhya philosophers by comparing nature to a tortoise whose limbs are protruded and retracted within the shell alternately. As the bracelet remains latent in a lump of gold or an earthen pot in a lump of clay, so Mahatattva (महत्तत्त्व) with its successive emanations remains latent in *Prakriti*. As the visible, finite, horizon though appearing distinct is really one with the infinitude of space, so the manifestations of *Mula Prakriti* beginning with *Mahatattva* (महत्तत्त्व) though appearing distinct from it are really one with it.

The great characteristics of *Mulaprakriti* are as follow: It is stated that *Prakriti* is single, independent, causeless, immutable, all-pervading, eternal and unconscious. The following objections may be raised with regard to each of the above epithets. It may be urged that *Prakriti* cannot be single for how could a single substance give birth to the variety which we meet with at every step in the universe? In answer to the above it may be

said that the *Mulaprakriti* of the Sāṅkhya philosophy is an *abstraction* being equivalent to unconsciousness as opposed to Self-luminous Consciousness. Unconsciousness is the common property of the unmanifested *prakriti* as well as of its manifested products. Through all the evolutions and revolutions of *Prakriti*, one thing remains constant and unchanged and that is *unconsciousness*. This *unconsciousness* is the basis upon which rests all other attributes which compose matter. The reader is requested to note the above for upon the comprehension of the above points depends the thorough comprehension of the great Sāṅkhya philosophy. The sole essence of every substance whether manifested or unmanifested is unconsciousness upon which depends all its other attributes. Matter, in the first place, is unconscious and then follow its other attributes. Take away *unconsciousness* from matter and it is instantly transformed into Self-luminous Consciousness where attributes can have no room or place. All other attributes and manifestations are merely the ephemeral "forms" of the primeval unconsciousness emerging from it during evolution and becoming one with it at the time of universal dissolution. The variety of manifestations from *Mulaprakriti* are not at all separate from or independent of it but simply a mode of its revolution. The relation which manifested matter has with the unmanifested *Prakriti* is similar to that which the visible finite horizon has with the infinity of limitless space. They are one and the same. From the above it is clear that *Mulaprakriti* is *single*. The essence of the various forms which are manifested being *Mulaprakriti*, the forms themselves have no independent existence and considered as separate and inde-

pendent substances they are unreal. All the infinite manifestations of matter exist in *Prakriti* in the same way as uncarved images exist *latent* in a block of stone or earthen pots in a lump of clay. *Prakriti* is causeless and independent. It is so because *Prakriti* (प्रकृति) being the original cause of every other manifestations can not but be itself *causeless*; and not being guided by any cause, it is *independent*. *Prakriti* is also immutable in as much as though its manifestations are ever changing, yet its *unconsciousness* remains constant throughout all its manifestations. The unmanifested (अव्यक्त) *Prakriti* is unconscious, so are its manifestations beginning with mahat (महत्). This unconsciousness never changes; hence nature is *immutable*. *Prakriti* is eternal because it is causeless; that which is not produced from any other thing is necessarily eternal. *Prakriti* is all-pervading because it being equivalent to *unconsciousness*, it has no conception of space and time; hence it is all pervading.

Such is the twenty-fourth principle or *Mulaprakriti* of the Sāṅkhya philosophers. As we proceed further we will substantiate our statements by quotations from the Mahabharata, Bhagabat, Bhagabat Gita and the Purāṇas. The difference between the ancient Sāṅkhya philosophy and its modern expositions is immense and the exposition of the ancient Sāṅkhya system will throw much light on some of the intricate problems of the Vedānta.

There is another characteristic which the Sāṅkhya philosophers attribute to *Prakriti* and which has caused a good deal of controversy. *Mulaprakriti* is defined as the equilibrium of the three

qualities Satya (सत्यः) Raja (रज) and Tama (तमः). By equilibrium is meant that state of the qualities in which they attain the unmanifested (अव्यक्त) condition.

Let us consider for a moment what Kapila meant by the *Avakta* (अव्यक्त) or indescribable state of *Prakriti*. The equilibrium of the three qualities is called indescribable (अव्यक्त) because there is no knower (ज्ञाता) to take note of that state. Properly speaking there cannot be any existence without a knower (ज्ञाता). So the state of equilibrium of the three qualities is equivalent to the non-existence of the qualities themselves at the time of Pralaya. The question which now confronts us is this: If the qualities vanish into nothingness at the time of Pralaya, whence arises the new evolution at the dawn of the succeeding Manwantara (मनुजर)? In order to silence such a quiry of the ignorant, Kapila has postulated the *Avyakta* (अव्यक्त) condition of *Prakriti* instead of saying explicitly that the *avyakta* (अव्यक्त) state in the absence of a knower is really *non-existent*. We will try to solve this mystery after describing the twenty-fifth and twenty-sixth principles of the Sāṅkhya philosophy for without their previous explanation such a solution is impossible. The *Mulaprakriti* (मूलप्रकृति) of the Sāṅkhyas remain one and undivided during Pralaya and become manifested in the infinite variety of name and form during Cosmic evolution. The creation springs naturally from an unconscious source (मूलप्रकृति) and becomes dissolved in the same

source in the end. Such an evolution and dissolution of *Mula-prakriti* constitute creation and annihilation and the "names" and "forms" which are the outcome of the evolution of *Prakriti* are unreal because they are constantly changing and are finally destined to be merged in their primary source.

Prakriti, therefore, is always one, undivided, and all-pervading with this difference that during cosmic evolution it appears as many and divided. Such is the view of the original Sankhya philosophy and it will be borne out afterwards by various texts from ancient Sanscrit works.

OUR EXCHANGES.

A PLEA FOR PANTHEISM.

By HEINRICH HENSOLDT, PH. D.

(Continued from page 45.)

SOME one has said that the very simplest truths are the ones which man stumbles upon latest, and I think the history of all times has verified this. Yet even in the darkest of ages—in mediæval Europe—when ignorance and superstition held the nations in bondage and the upas tree of ecclesiasticism spread its poisonous branches far and wide over the fairest regions, during the long, weary centuries of priestly oppression, when torture and death at the stake threatened those who pried into the secrets of nature and dared to make known their discoveries, *even then* there existed those of our forefathers who had caught a glimpse of the great truth. Among the mystics of the Middle Ages were many profound minds, whose wisdom—often expressed in the quaintest fashion—is only now in a fair way of being appreciated, having been brought to light again by recent research. That some of these men by dint of introspective contemplation, fostered by asceticism and soli-

tude, developed occult powers comparable to those of the Hindoo adepts, cannot be doubted in the least; and that others, of the type of Jacob Boehme and Gichtel, who did not lead the life of hermits, but were born philosophers, arrived at conclusions of vast significance, after keenly pondering over life's mystery, all who run may read.

The truth that an object necessitates a subject, and that without a mind to perceive it, there can be no world, was patent, among others to Anselm von Breslau, a mystic who expressed his philosophy in simple verse, and who clearly recognized that even "*his creator*," must disappear simultaneously with the destruction of his *mind*, if death means annihilation. This portentous conclusion is expressed by him in the following artless rhyme which, nevertheless, is a masterpiece of incontrovertible logic:

"Ich weiss dass ohne *mich* Gott
neicht ein Nu kann leben,

Werd' *ich* zu Nicht er muss sog-
leich den Geist aufgeben."^{*}

* The literal translation of this is: "I know that, without *me*, God can not live a moment; should I cease to exist *He* also must give up the ghost."

It inexorably follows that, if what we term "death" completely terminates the existence of an individual, viz., extinguishes the *mind*, the world will disappear too, including all the gods and demons which ever haunted a distorted imagination—as far as the individual in question is concerned. If the mind of another individual continues to exist, its world, as a matter of course will also continue, until finally, with the disappearance of the last consciousness, the last world will disappear.

Schopenhauer, who, more clearly than any other Western philosopher, has expressed this supreme truth, says:

"There are many who, in the innocence of their hearts, imagine that, after the pulp stored up beneath their addle-pates is destroyed, the sun will continue to shine as usual, and the moon and the stars will be there as before, and people will continue running on their fool's errands as clumsily as ever. But stop and think a moment! In order to be able to realize these things it would be necessary for our addle-pates to put themselves back into this "world," and see with eyes which no longer exist, and hear with ears or feel with hands that are of the vanished past."

But leaving the addle-headed element out of consideration, there are not a few advanced reasoners who, while admitting the force of the maxim that "An object implies a subject," yet imagine that because an object is beheld by several people at the same time and in the same place it must, therefore, have an independent existence. They are apt to forget, however, that the minds of most human beings are practically on the same level, being constituted, as it were, after the same pattern, and that there is the closest inter-relationship—by virtue of descent and mode of living—even be-

tween the more heterogeneous elements of the human race. Besides, are we not constantly moulding and shaping the mind of the rising generation in conformity with our own—i.e., endeavouring to make others behold things as we see them? What else is education than a process of trying to bring about in others a condition of mind similar to that of our own? In proportion as I succeed in causing another individual to see things from the same standpoint, or in the same light in which I behold them, in that proportion will his world become the same as mine.

Now, while it is clear that the worlds of no two individuals can be precisely alike—for the simple reason that no two minds are ever the same—it is obvious that some of the more common place of our conceptions, by dint of heredity (if for no other reason), must be practically universal, as far as the human race is concerned. Among these are the thought-pictures which make up the ordinary *normal world* of the average individual. These thought-pictures which present themselves to us as material objects, are practically alike in the great majority of individuals, so that what I, for instance, am accustomed to call a "stone," would be called by a like term all over the world. It is only when we come to describe these objects very closely that we discover—to our own amazement—that the stone we behold is *not* the stone seen by another, and if ten million pairs of eyes were apparently gazing upon the self-same "object," there would be ten million "objects."

Take an ordinary farmer and an artist (painter) into a forest, and let them describe what they see around them. The result would be a revelation to many shallow reasoners and "students of occultism" who now insist making themselves ridiculous by delivering oracular

opinions on subjects which they have never philosophically investigated. The farmer would see things to which the artist is absolutely blind, whereas the artist would be impressed with objects of which the farmer never dreams; they would, in fact, behold essentially different worlds, because their minds are not the same.

That which I do not see and of which I do not dream, *i.e.*, that which is altogether beyond my perception, *does not exist*—as far as *I* am concerned. If another individual points it out to me, then he alters my *mind*, and therefore my *world*.

Or take a ploughboy into a botanical garden and let him see an interesting assortment of strange plants and flowers. He will gaze upon them as he would upon vacancy, for, to him, a plant is simply a "plant," and a flower a "flower"; moreover he is accustomed to call everything in the line of vegetation "weeds," if it has no immediate bearing on agriculture. Now take a flower and explain to that boy all about the anthers and pistil, about the ovaries, about the meaning of the petals, and the wonderful relations between insects and flowers. Teach him that the plant produces the flower for no other purpose than to attract the insect in order to make a tool of it in effecting cross-fertilization. What is the result? Why, *you have altered that boy's mind* and he now sees a thousand things of which he did not dream before—which to him did not exist.

On this fundamental truth rests the power of persuasion, of example and precept, and the thousand and one influences which now determine our conduct. If we effect a change in another individual's *mind*, we produce a corresponding change in his *world*.

To all intents and purposes, as far as our everyday life is concerned,

the objects which apparently surround us, and which constitute our "world," are as real as if they actually existed. We live on a "plane of matter," that is to say, our condition of mind is such that we cannot effect a radical change in our surroundings without a supreme effort. Our "occult" critic of the November ARENA finds it unpardonable in Coomra Sami that he uses the words, *food, clothes, shelter, palm-leaves*, etc., and proclaims that, instead of saying, "A teacupful of boiled rice, with a little salt, is all that we need in the line of food," Coomra Sami ought to have expressed himself as follows: "An illusion full of boiled cereal fantasy, with a little epiphany [*sic* !] as an imaginary condiment, with which to fool our supposed sense of taste, is all we need in the line of gustatory deception."

Coomra Sami, being endowed with a rational mind, and being, moreover, one of the profoundest of reasoners, would be the last person in the world to resort to such absurd and preposterous circumlocution, but would speak of rice, salt, and food as if these things had a positive existence. How, otherwise, could he communicate his thoughts to those who are still grovelling in the mire of crudest materialism?

But it is in his attempt to explain the "real philosophy" of the Mystic Brotherhood that our benevolent critic is, unwittingly, most comical and his assertive dogmatism is surpassingly naive. According to this occult paragon of twenty years' standing, the *mahatmas* are the rankest materialists, for not only do they hold that "matter exists everywhere," but that "the *spirit* of an individual is as truly a *material* organism as the physical body which envelops it." Thus they are not even dualists, or believers in two eternal principles (mind and matter); on the contrary, they are *dead sure*

that mind is only a modification of matter, *i.e.*, "spiritual matter," and that the only difference between these two kinds of substance is the "*degree of fineness.*"

Dear old *mahatmas*! Rare old initiates of the Inner Temple! So you have not yet advanced beyond *these* antediluvian conceptions and *this* is the extent of your wisdom? No wonder you surrounded yourselves with an air of mystery and kept in hiding through all these centuries! So wonderful a revelation was indeed worth preserving as a sort of family secret; it would have been a pity if it had been allowed to leak out at any earlier date than the present!

The degree of fineness—so our "student of occultism" announces—determines the difference between mind and matter. In other words if we can grind down material particles to a sufficient degree of minuteness we arrive at the phenomenon of *mind*! This is only a more illogical presentation of the doctrine of modern materialism, *viz.*, that mind is the result of certain atomic or molecular groupings of matter. There is a certain amount of plausibility in the argument that a favorable combination of individual particles may produce "life," but there is no sense whatever in the dictum that mind is simply matter reduced to a condition of *greater fineness*. Not even the most fanatical follower of the school of Buchner and Moleschott would endorse such rubbish.

Our initiate's argument based on the gallon measure "filled to the brim with marbles of the ordinary size" is peculiarly irrelevant and clumsy. In order to show how far the divisibility or fineness of matter may be carried, he tells us that we may pour shot grains into the in-

terstices between the marbles, and between these again white sand grains, without making the gallon measure run over. Then we may pour in a pint of water, which will find its way into the still smaller interstices between the sand grains, and this water again will hold a quantity of alcohol, without increase of its bulk. After that comes the turn of electricity, and now we have reached the "borderland of the spiritual universe."

Have we really? What about the interstices between the still finer substances which are *now* brought into requisition? Our critic asserts that even spirit is "material in the most exact and literal meaning of that word." There are no limits to the possibilities of minuteness, for even the smallest imaginable interstice is *infinitely large* compared with *no interstice*; thus there must follow infinite series of substances, each finer than the previous one, but each furnishing *new interstices*. At this point the absurdity of the gallon measure argument becomes plain to all but the dullest.

What *is* matter, anyhow? No scientist has ever been able to define it. Looked at from the standpoint of Western science it is the profoundest of all mysteries, and the atomic hypothesis does not offer the faintest ray of light. Can you imagine a particle of substance so small that it cannot be divided once more? Here again we are confronted with the self-evident truth that there is no limit to the possibilities of minuteness, and it can be easily shown that the atom of science is an illusion. Mr. John A. Kersey has demonstrated this more clearly, perhaps, than any other modern reasoner, in his essay entitled "Ancient Philosophy in Modern Attire"; and

* See "Ethics of Literature" (pp. 143-146), by John A. Kersey. Marlon, Ind., 1894 (E. L. Goldthwaite & Co.)

the very fact of our inability to *define* matter, is in itself a proof that matter has no positive existence.

But the moment we look upon the so-called physical universe as a *product of mind* the great riddle is solved, and we behold order and symmetry where all before was chaos and confusion. "Look within your own self" is the lesson of the Upanishads; and no amount of materialistic research will unravel the world-mystery. The thirty-three active living masters of the Inner Temple may keep on grinding particles till their coffee-mills are out of joint but they will not produce spirit. Let them—*pour l'amour de Dieu*—reduce their own mind-substance to a somewhat finer degree of tenuity, for they seem to need it very badly.

"*Mind is the only reality*" has been the conclusion of the wisest of all times, and this is also the verdict of the highest *Western* philosophy. There are, of course, materialists and dualists even in India, from the "Curumbaras" down to the degraded sect of the Jains, whose rude dualistic conceptions are the laughing-stock of enlightened Brahminism; but they form an insignificant minority.

Mind is eternal and indestructible. It produces its own world—its own joy and its own sorrow; its own Elysium and its own Tartarus. Idealism is pantheism, and in pantheism is contained the solution of all mysteries. It is the only rational philosophy. Says Omar Khayyám, the famous Persian sage, in his "Rubáiyat":

I sent my soul through the invisible,
Some letter of that after-life to spell:
And by and by my soul returned to me,
And answered, "I myself am heaven and hell."

Among the myriads of individuals who constitute the human family all degrees of intellectuality are repre-

sented, from that of the Australian savage to that of a Coomra Sami. There is no such thing as an "equality of endowment," yet all may rise to ever greater heights of self-consciousness. Knowledge constitutes the only kind of wealth worth possessing, for everything else is transitory and illusive. He who aspires to the higher enlightenment is freed from the "pain of being" (viz., the disappointment springing from the thralldom of a world which is deceptive and unreal) in proportion as he approaches his glorious goal. This is recognized by the Hindoo ascetic, who retires into solitude in order to be better able to seek that light which (his reflection has taught him) cannot be obtained from any other source.

And here I will conclude this *Plea for Pantheism* with the following lines from the song "Celestial," given at the end of Krishna's discourse in chapter viii.:

Richer than holy fruit on Veda's⁴ growing,
Greater than gifts, better than prayer or
fast,
Such *Wisdom* is! The Yogi, this way
knowing,
Comes to the Utmost Perfect Peace at last.
The Arena.

MRS. UNDERWOOD'S PSYCHICAL EXPERIENCES.

The following passages are taken from Mrs. Underwood's forthcoming book giving an account of her psychical experiences which convinced her beyond all doubt of the truth of spirit existence and communication:

EARLIER EXPERIENCES WITH PLANCHETTE.

In my address before the Psychical Science Congress I mentioned one instance occurring in my earlier experiments with planchette some twenty or more years ago showing knowledge outside my own, given

in the first communication received by me in behalf of a blind man then present. At the time I was puzzled, but not at all convinced of the spiritual origin of the writing, and I wrote an article for a Boston paper giving some of the results of my experiments, and in this chapter I think it may be of interest to republish some of these, adding from memory one or two further instances of occult knowledge.

To show my state of mind on the question of Spiritualism at that time I will quote directly from the article of which I have spoken :

"I am quite well aware to what I am exposing myself in confessing having had any dealings with this mysterious toy or machine. On the one hand, the Spiritualists will see proof of unseen spiritual agency, and on the other, our materialistic friends will 'pooh-pooh' the whole thing, and declare me to be another victim of delusion. In order to enable me to steer between Scylla and Charybdis, I here make my bow to the good friends on both sides of the question, and declare that I am not going to be drawn into discussion either way, for I believe nothing either way. But some time, I think, some daring scientific man will arise, who not being deterred by either the over-credulity on the one side or the over-incredulity on the other, will calmly investigate this matter, and comparing all the facts given by impartial witnesses, reach some definite scientific conclusion, and out of this chaos of strange things bring some orderly arrangement which will place all the *facts* of modern Spiritualism in their rightful order, as the natural sequence of some now unknown law of Nature. Is the world so old, and men so wise, that there is never to be anything more *discovered*, I wonder?—I think not; and so for the benefit of this

future man of Science who is thus to make himself famous, I submit the following experience with planchette :

"About a year ago our neighborhood became smitten with the planchette fever; that is, half a dozen people in the vicinity bought, and experimented with that little heart-shaped toy, and the rest talked about it. Every one that knows anything about planchette, knows that it is a capricious little creature that will only move under certain undefined and indefinite circumstances. The knowledge of this fact led me to infer before I experimented with it, that here was where the deception was—that only those who chose to move planchette did move it, and the whole was an imposition. Still I was anxious to satisfy myself on this point, and when one evening at a neighbor's house, planchette was introduced as an amusement, I placed my hand with others, upon it, in the prescribed way. To my surprise it moved and wrote—not very sensibly, but perhaps the answers were as sensible as the questions addressed to it by half a dozen merry people.

"Now 'at home' there was a strong prejudice against planchette, but I thought I might venture to accept the loan of one for a few days at least, and so satisfy my unabated curiosity in regard to its workings. I say this that it may be understood that there was no trickery about it, and no connivance or any so-called spiritual juggling. I did take planchette home, and in spite of prejudiced frowns and shrugs at the sight of the harmless little platform, experimented to my heart's content.

"Then first was I really surprised, for I did not very well know how to evade the evidence of my own senses. I was not in the least predisposed to believe in planchette's

mysterious power, yet how was I to account for the fact that without any volition of my own, and with only my hand near it, it wrote replies to, not mental, but audible questions from myself and others in the room with me? Answered them, not always sensibly, not often satisfactorily, but frequently and most usually in point-blank contradiction of my inmost conviction. Now I certainly would not wish to contradict and insult myself, yet with only planchette and I to blame that is what the words written often amounted to. I give one or two instances of the general style of planchettes 'communications'...

'Tell me,' I continued, 'since you know so much, by what means you manage to write by planchette?'

'You have no right to ask,' wrote the Mystery, falling back on its dignity.

'Since I wish to know, I think I have a decided right to ask,' I remarked.

'Believe and thou shalt be saved.'

'Too Indefinite. *What* shall I believe,—the Hindoo, Mohammedan, Jewish, or Christian belief?'

'We have no right to cleave to old traditions.'

'Spoken like the oracle you are; but where shall we get new ones?'

'That we have here to-night. You have no right to doubt.' Going back to the original subject.

'Beg your pardon, but I think I have.'

'Addle-head!' Written quickly, and with a savage jerk of planchette.....

"I twice asked the reason of planchette's failure to write for others as for me, as I was very anxious that it should, in order to satisfy them that the writing was done independent of me. The answer was—

'Because they have not electricity enough about them.'

'Then electricity is necessary to planchette's developments?'

'Yes.'

The limits of this article forbid any attempt to give anything save these disconnected samples of the strange conversations thus carried on. Always planchette insisted that 'spirits' governed its movements. Once I pushed it from me, saying as I did so:

'Oh planchette, you puzzle me! I can't understand you at all!'

As soon as my hand touched it again, it scribbled off this sentence;

'In the hour of death you will know.'

So far I quote from my article of twenty years ago. I will here add one or two other instances from recollection of that period. Once when the name of a school-girl friend of mine, who died early of consumption, was written, I asked if she could recall any instance to prove her identity. I had at the moment a special incident in my own mind to which I hoped reference would be made, but instead came the words:

"Do you remember the last time we ever met was one day on the bridge, and you stopped and asked me how I was?"

Not until then did I recall this. She was very feeble but was taking a short walk, and this was but a few weeks previous to her death.

When the name of a relative with whom, by reason of the distance at which she lived from us, I had not been at all intimate, was written by planchette, I expected only some friendly message, but instead over and over again came the words "Clear my name!" "Clear my name!" Then I did recall dimly the memory of some scandal having been associated with her name, the particulars of which I never fully understood, and therefore could not comply with this pathetic demand. But it struck me as strange that

this was the only message I received from her.

I close this chapter of planchette's doings under my hands with an extract from the article before quoted, showing my own conclusions at that time—conclusions which my later experience in automatic writing has somewhat changed:

"Desirous of thinking more highly of my departed friends, and not caring to renew my acquaintance with them, at least until I myself shall be reduced to their apparently diluted condition of mind and body, I have not the slightest faith in the *spiritual* origin of the things described by Spiritualists, yet I must give my impartial evidence that such things *are* from whatever source they may emanate and hoping earnestly for the day when these things shall all be explained scientifically and reasonably."

UNIQUE COMMUNICATIONS.

From a chapter on "Unique communications" the following extract is given:

Once was written the name of a gentleman of unique character a former Army chaplain, very sensitive and "touchy," with whom for a short time Mr. U. had been brought into business contact. It began:

Chaplain F. is ready to write but hopes you will consider how easily hurt are his sensibilities. When with you he suffered much from contact with coarse-minded free-thinkers, and is yet sore from that experience.

S. A. U.—What proof can you give B. F. U. of your identity with the person you claim to be.

A.—Change of "Globe" article—Rent annoyed me—Bargain with me about calling for papers—papers that I had paid for.

Though my hand wrote it, all this was new to me. Mr. U. recalled that some change had been made by editorial cutting of an article which Mr. U. had helped Mr. F. to write for some Boston daily paper, but was not sure it was the Globe. And though he knew he rented rooms in the same building where Mr. U. had an office, could not recall anything in regard to rent known to Mr. U. nor did he understand the allusion to "papers." When Mr. U. so stated my hand wrote:

A.—Shows how poor your memory is.

Mr. U. perceiving that there was evidence of annoyance here, spoke soothingly of the supposed communicant's charitable work which he said he could better remember than the items referred to, and recalled one of his proteges whom he had often helped. But that did not seem to mollify, as the next words written showed:

A—B. was a bother and I grew tired of him. Chaplain F. disdains to recall those things at this time. I feel wounded by your tone—so good-night.

And so this fragmentary but characteristically petulant communication closed.

DIRECTING AND REBUKING.

As occasionally our unseen friends suggested a change in the wording of our questions, or expressed a wish that we ask them certain questions, we sometimes at the beginning of a sitting asked that questions be suggested from their side, to which once came the reply:

A.—Spiritual ideas are so foreign to delegated co-laborers on your plane that we suggest that all queries come from points of phases viewed by you.

Again:

I requested them to ask some thought arousing question.

A.—Can you with your circumscribed environments hope to grasp in completion all phases of continued life?

If we failed to put your questions clearly, though we ourselves fully understood the import, very often, instead of the expected answer, would be written such corrections as these: 'Can't quite understand, your sentences are too confused;' 'Spirit wants stated questions;' 'Your thought is all right, but your wording is obscure.' 'Word your question more clearly,' etc.

Indeed our spirit friends have at no time during their communications hesitated to find fault with us on many points. Sometimes they found fault with us after this fashion:

A.—You are too arbitrary in your demands—your are as bigoted in your way as other mortals are in theirs, which you condemn.

SPIRIT AND MATTER

A.—Spirits we are. All Matter must pessimistically persist in declaring that Spirit is not, and cannot be, when the truth is, that Matter is not, save phenomena, and Spirit is the only reality.

A.—Spirit and Matter, while apparently in unison so far as you can understand, are yet as far apart as light and shade, as right and wrong, as husk and grain.

MAN AND ANIMALS.

Q.—Can you explain to us how the intellect is developed in man? Is it an evolution of lower forms of intellect in animals?

A.—Bear in mind that your too readily accepted theory of evolution takes on trust a great deal not borne out in fact.

Q.—Are not instinct, conscience and intuition evolutions from lower types of mind?

A.—Animal instinct as you

guess is the beginning of conscience, and so-called intuition; but instinct and intuition are in fact of spiritual birth.

Q.—What is it that fixes the limit of manifestation in different individuals?

A.—The limit is fixed by the yet misunderstood laws of life. Your ideas of evolution are not true.

Q.—Is man an evolution in body and mind from lower forms of life?

A.—Won't you state precisely your question? The great mistake you make is classing man with lower forms of being.

Q.—But the law of evolution seems unmistakably to show that such is the fact?

A.—Yes in a bodily structure, but intellectual and ethical ideas cannot be traced from brute to man. There is where there is no link, there is where soul begins direct from All-Being.

Q.—What is the dividing line between brute and man?

A.—The knowledge of where 'ought,' and 'ought not' begins and ends.

Q.—But have not animals ideas in regard to right and wrong? Dogs for instance?

A.—No ideas—they have knowledge through experience of the things which react in hurtfulness when persisted in.

Q.—But does not such knowledge indicate in a degree moral ideas?

A.—A concept, but not a moral force.

Q.—Whence do man's moral ideas come, save from evolution?

A.—From the source of All Being (of which you can have only the faintest concept), but thought, not evolution from animal to man, is still so pervasive as to have its shadow-like reflex images in the lower forms, as in animals, for instance.

A FEW FORGOTTEN TRUTHS.

THE TENET OF CASTES.

(Continued from page 60.)

THE caste system of the ancient Hindus is purely scientific and is entirely based on science. A system of Religion and Philosophy not based on science, could not stand such a length of time as Hinduism has done. The Hindus very justly affirm that their eternal Religion (सनातन धर्म) is still existing and standing firm as a Himālayan Peak from the prehistoric age, against the indiscriminate and ferocious attacks of its most dire and bitterest antagonists in Buddhism, Islamism and Christianity in this Kali-Yuga. Buddhism was the first and most formidable enemy which gave a terrible blow at the very root of the caste system of the Hindus. Mohame-danism was the second in rank which fought a most bloody battle of nameless atrocities with Koran in one hand and sword in another against Hinduism generally for a period of nearly seven hundred years. And after all, Christianity, the bravest of all the brave antagonists, is now carrying on war most strategically against Hinduism, by sending out its missions both "Mardānā" and "Zenana" with an auxiliary force of well-drilled as well as well-leveried missionaries, known by the name of Salvation Army, from all parts of Europe and America, backed with the exhaustless resource of wealth and energy for a period of no less than four centuries. In fact they have fought ceaselessly, one after another, without any interruption whatever and destroyed very many of the finest and choicest things and most useful and valuable articles of Hinduism so artistically and tastefully arranged

for ages upon ages, like so many mad bulls in a Chinaman's shop. The time-worn old Hindu Nation have had no other alternative but to helplessly cry out with Sir Isaac Newton, when his valuable manuscripts were burnt by his dog;—"Diamond, thou dost not know what harm thou hast done to me."

In spite of all these political, religious and social disasters, that passed over the country for a period of 2,500 years, it is indeed a marvel, nay a miracle, when we find that the Hindus still preserve their Faith and Philosophies, habits and practices, after fighting out so many hard battles, single-handed, not with swords or shields, not by brute physical force in Crusades and Zehads but simply with their spiritual heads and loving hearts against the formidable and youthful enemies mentioned above. They not only fought with the courage and unity born of spiritual force to defend their divine cause, but they always defeated their opponents and once they were successful enough in driving one of these enemies from India—the land of their holy temples and caves, sacred idols and images, and hallowed Yogis and Devas. As a result, Buddhism has not a vestige of its existence in the whole of India at the present day; and Islamism has literally become a dead letter or a sealed book to Hindus. It is now lying like a cobra without its fangs, a tiger without his claws. A careful and unprejudiced observer will at once acknowledge that the Mohamedans of India, by mere influence of association with the Hindus, are more

calm and quite, civil and polite, religious and pious, law-abiding and god-fearing than their ancestors of monstrous physiques, full of brute force, who first came, conquered and settled in India and their present brethern of Afghanistan, Beluchistan, Arabia or Turkey. And after all, it is an admitted fact, that the Hinduism of modern age is showing a strong tendency of revival to the profound astonishment of Anglo-Indian Politics and to the utter despair of salaried missionaries, instead of showing any symptom of gradual decay or entire collapse. But why? Because their religion, philosophy and spiritual civilization were all founded by the Rishis on scientific grounds, otherwise they would have vanished into air and lapsed into eternal oblivion by this time, like the Religions and Philosophies of ancient Egypt, Greece, Rome and Carthage.

We say the system is based on science, but what is science? Spencer says, "science is a higher development of common knowledge." And in the opinion of other scientists "science is a classified knowledge." But knowledge of what? Do these scientists really mean the knowledge of matter alone? If so, then what is matter again? According to the physical science of modern Europe, a group of atoms forms molecules and a group of molecules forms particles. They are all called "matter." So according to the atomic theory of the constitution of matter, the whole organic universe is supposed to be made up of atoms. But what is an atom again? Can we affirm the existence of a scientific atom or guage, weigh or measure it in any practical way? In reply to this query we will simply quote what Lord Salisbury, the greatest statesman and the most eminent scholar of our age, said in his inaugural address to the British Association last year: "What the atom of each element is, whether it is a move-

ment, or a thing, or a vortex or a point having inertia; whether there is any limit to its divisibility, and if so, how that limit is imposed; * * * * all these questions remain surrounded by a darkness as profound as ever." Such is the ultimate fate of the much-vaunted atom of the so called positive Science of modern Europe and consequently of the atomic theory of the constitution of matter in the scientific world. But there is another grand and most sublime thing in Nature, which these scientists unanimously call by the name of Force. For Ganot says that "the molecules retain their position in virtue of the actions of certain forces called molecular forces" So it is an acknowledged fact and an undeniable truth in the whole of the scientific world that this organic universe is composed of Matter and Force. If so, then we would take this golden opportunity to suggest to the Pioneers of Physical Science in the west, who are in reality the guides of modern thought and civilization, to divide this knowledge or so called science into two parts viz :—the Science of Matter and the Science of Force, as the Rishis did. The only slight difference between the Physical Science and the Hindu Philosophy is that the physicists call this Force indestructible, whereas the Rishis call it both "indestructible" and "conscious." According to the Shāstras the "classified knowledge" of temporal matter is called (ज्ञानम्) gnānam and that of the indestructible Conscious Force is (विज्ञानम्) Vignānam, the science in the true sense of the word. But unfortunately the term science is now-a-days indiscriminately used for the knowledge of all departments of temporal matter alone. So much so that our temporal frontiers and boundary pillars are become scientific now. We find in the sacred Gita Chap : 7, Sloka 2.

“ज्ञानम् ते ह्यहं सविज्ञानमिदं वक्ष्याम्यथतः
यतश्चात्मा नेह भूयो ह्यन्यत्र ज्ञातव्यमवशिष्यते”

I shall now instruct thee in the Knowledge and Science which having been learnt, there is nothing in this world worthy to be known. The commentator Sridhar Swami says in his commentary :

“ज्ञानम् शास्त्रीयं विज्ञानमनुभवः कृतसहितम्”

Shankaracharya, the greatest commentator of Gita, says in his commentary on the above sloka :

“ज्ञानमते लभ्यमहम् सविज्ञानं विज्ञानसहितं
खातुमवः संयुक्तमिदं वक्ष्यामि ।”

Again in Chap : 90, Sloka 1, we see :

“इदन्तु ते युह्यतमं प्रवक्ष्यामस्तुसूत्रये

“ज्ञानं विज्ञान सहितं यजश्चात्मानोक्त
सेऽनुभात”

Now I shall tell you the most mysterious secret accompanied by Knowledge and Science, which having been studied, you shall be delivered from the bondage of *Samsar*. Shankar in his commentary says,

“विज्ञान सहितं अनुभव युक्तज्ञानं”

Ananda Giri, one of best commentators of Gita, says in his commentary on the above Sloka :

“ज्ञानम ब्रह्म चैतन्यं तद्विषयव्या

विज्ञान अनुभवः साक्षात् कारेण स्वेन सहितं”

In Chap : 18, Sloka 82, in describing the details of attributes of a true Brahman, Bhagawan Sree Krishna says :

“यतोऽमस्तपः शौचं द्वाविष्टराजव सेवक

शानं विज्ञान सास्त्रिकम् ब्रह्म कर्मसमावृतम्”

The natural duties of a true Brahman are tranquillity, self-restraint, austerity, purity, contentment, humility, knowledge of science and theism. Swami says as usual :

“ज्ञानं शास्त्रीयं विज्ञान अनुभवः”

So we see that all the commentators unanimously admit that the Knowledge of Shāstras is Gñānam and that of “Swānubhava” i.e. self-perception is Vignānam. In other words, Gñānam is the knowledge of all subjects relating to the material world written in books and Vignānam is the knowledge or the true science of the various degrees of the all-pervading Conscious Force of the universe, known by the name of Finer Forces in Nature, handed down traditionally from the very dawn of human intellect from Gurus to chelās. It can only be known, realized and perceived by one's own spiritual faculties. There are certain means and methods, known to the Gurs alone, which can only prepare a man to be a true recipient to receive or a true percipient to perceive the influences of these so called Finer Forces and in short of all the Forces in Nature. The Shastras give us the gentle hint that mortal mind is the sharpest line of demarkation between Matter and Force, and the human breath is the thickest veil between the visible and invisible universe.

We also find in Mundukopanishad that the Shastric gñānam is called Apra-Vidya (अपरा विद्या) inferior knowledge, such as the knowledge derived from the study of Rik, Yajur, Sham and Atharva Vedas, Shikshsha (शिक्षा), Shastric pronunciation, Kalpa (कल्प), details of Vedic Religious rites, Grammer, (व्याकरण), commentaries on Vedas (निबन्ध), Prosody (छन्द) and Astronomy (ज्योतिषम्). The knowledge of the indestructible Conscious Force in Nature is called (Parā-Vidyā) (परा विद्या) Supreme Science.

“तत्पारा छन्दो ब्रह्म वेदो ह्यसर्ववेदः शिक्षा कल्यो व्याकरणं निबन्धं छन्दो

कोतिषावति । अथ वरा वरा तद्वत्तमपि
नयति । *

The Rishis also call it Bramha-Vidyā (divine science), Raj-Vidyā (kingly science), Guhya-Vidyā (secret science). In fact it is a science of the highest order.

Now our skeptic brethren of all nationalities may, at first glance, call this science of Force, which is entirely beyond the grasping capacity of the five organs of sense, nonsense and bosh, ideal and imaginary. They can never be induced to believe any thing that lies beyond the perception of the senses. But we would humbly ask them whether they can show us any science of Matter that is not, to a certain extent, based in imagination, ideas or, in other words, on the metaphysical basis beyond the perception of senses? Is not the geometrical point which has "a position but no magnitude," on which the very foundation stone of the science has been placed, an imagination in the truest sense of the word? Do our superficial thinkers really mean to say that the twelve signs of zodiac upon which the highest edifice of Astronomy, which was first founded by Rishis and subsequently copied by the Chaldeans, Arabs, Grecians, Romans and the modern world at large, are not the product of imagination? What are the longitudes and latitudes we find in our school maps? Are they not purely imaginary lines upon which the science of modern Geography is based? Is not the whole science of Algebra, to find out an unknown quantity by assuming a known quantity purely imaginary, based on imagination? What is an Atom, on which the very foundation of the physical science of modern world rests? Is it not an inconceivable idea, nay imagination beyond the perception of sense? For to define it whether as "a movement, a thing,

a vortex or a point" the giant intellect of Lord Salisbury is puzzled. In reply to a question as to "how many atoms are contained in the argon molecule and what is its atomic weight" a scientist thus replies: "We are here confronted with an anomaly, which has been brought up almost as an accusation against its discoverers." In fact the atoms have no positive size and yet their combination made by the harmony of vibration in space produces molecules and the combination of molecules done by the force of attraction produces particles. They are all matter and matter according to the scientists of our age "exists in perpetual state of transformation from one state of existence to another." This is as old a doctrine to Hindus as a twice told tale or Nature herself. Here we quote what Fernando Sanford, the eminent Professor of Physics, had said in one of his ablest Lectures, about the molecules, not speaking of atoms, which are more imaginary still than the molecules themselves: "The atmosphere is, in general, made up of two different kinds of molecules. These molecules are, of course, very small. So small that no possible magnifying power can ever bring them into view. Their size is, in fact, so small as compared with the length of a light-wave, that no image of one could be produced by reflected light. * * * * According to Maxwell's calculation a molecule of air, at ordinary temperatures, would have seven or eight hundred thousand millions of collisions in a second of time." May we again ask our skeptical brethren whether they can convey us a correct idea of the all-pervading Ether in space, of the discovery of which the scientific world is so honestly proud at the present age, without seeking the help of imagination? A scientist gives us the following definition. "The Ether, filling all space, is invisible, immaterial, imponderable,

containing the elements of every known substance in the universe, organic or inorganic, in a like state of invisibility, immaterial, imponderable as itself &c." Now what do our brethern say to this? Are not these atoms, molecules and ether, on which the physical science is based and has had such a healthy growth within such a short period of time, purely ideal and imaginary from a physical point of view? Most decidedly they are.

When such concessions of purely ideal nature are allowed to all the sciences of temporal and changeful Matter, we would simply ask in the name of common sense, justice, and truth why like concessions should not be granted to the science of all-pervading and indestructible Force in Nature? We presume that the law of analogy should hold good not only in all departments of knowledge, but also throughout Nature herself. When the modern Physicists and the ancient Religionists of all nationalities unanimously admit that matter is temporal and Force is indestructible, as we have shown above, then should we as rational beings belonging to the Human race, the noblest creation of God, indulge or amuse ourselves with the study and practice of the transitory sciences of temporal matter alone, instead of devoting a major portion of our time and energy on the study and practice of the permanent science of that indestructible Force, no matter how, whether it is blind or conscious? Are we not wasting our human energy, like playful children, in constructing the forts of sands on the banks of Amazon with a vain and deluded hope for our permanent safety from the attack of the weather and wild beasts, without the slightest idea that a single wave or a shower of the rains may wash them away within the wink of an eye? Is it advisable for a reasonable man to run after the pleasures and happi-

ness of temporal matter with fierce energy and to ignore the most heavenly bliss of indestructible Force latent in every man with calm contempt and cold indifference? Ah! we are indeed attracted, like flies for destruction, by the blazing fire of earthly desires. This is what we call cosmic delusion, universal ignorance, or Vedántic Mâyá—very dangerous and treacherous in its character. If we go on in this way for a period of couple of centuries more, then we will bring down the whole humanity to the level of absolute animality, because the animal world is satisfied with the transitory pleasures and comforts of temporal matter alone. But no, the time is come and the hour is approaching; one second more, the guard in charge will strike the gong and the whole intellectual portion of mankind of our planet, without distinction of creed, color, class, caste or sex, will at once hurry up to their cyclic spiritual works once more. These sorts of godlessness, lawlessness, selfishness and immorality on the part of the intellectual portion of mankind will no longer be tolerated by the true custodians of the humanity of our age. It was the fundamental duty of the university-authorities, social-reformers, political-aristocrats kings and emperors of all ages and climes to encourage the intellectual portion of their peoples, to study this most sublime science of Force and the spiritualists in charge of all nationalities used to pick up and initiate as chellas a few spiritually developed men out of the lot, whom they thought fit and competent for spiritual practices. But now, to our utter astonishment, we find that this slackness of practical spiritualism on the part of our teachers, leaders and rulers has given birth to the rapid progress of blank materialism all over the world. The consequence is most deplorable and fatal. For it has also given

birth to the most inhuman and novel brotherhoods of murderers known by the names of Socialists, Anarchists and Nihilists in Europe and "Suicide Club" in America, entirely repugnant to the cause of humanity, in place of those most exalted and noble Rosicrucian, Egyptian and Inca brotherhoods of spiritualists in the west of old.

However, we must confess that this science is still studied and practised in a more or less degree, even in these skeptical times of ours, by the Brāhmans, Kshetryas, Vaysyas and Sudras individually and with a greater amount of energy and vehemence by various classes of Yogis specially. It would be a sheer lack of duty, nay an injustice on our part if we fail to point out to the intellectual world, that this science of Force is also more or less studied and practised according to the individual capacity of intellect and force of character, habits and surroundings, by the Lamas and Phungus of both Northern and Southern Buddhism, fathers of Catholic Christianity and Suffis of the Mahommedan world. It now remains for the savants of modern science, the university-authorities of godless Oxford and futureless Cambridge, and the advocates of the Church of England, the most unpractical religion that the world has ever produced, to follow this line of practical investigation of Force. If they but steadily follow it for a short period of time, then we can assure our brethern that they will soon come to a point from where they will cry out with the Upanishad in an ecstasy that can only be perceived but never revealed—

“यतो वाचा निर्वर्तते अप्राप्य मनसा सह”

Whom no mortal words can describe whom no human mind can grasp. Then and there they will be

in a position to realize the true interpretation of the Sanskrit term Vishnu :

“यस्माद्विषु मिदं सर्वं तस्य यत्तत्रा जहात्मनः
तस्मादेवोच्यते विशुर्विषु यं धातो प्रवेशनात्”

That is to say, He is the great Force from which this visible universe is *evolved* and into which it will involve again. For the word Vishnu is derived from the root “vish” to enter into. Then and there they shall have no other alternative but to follow the sweet chorus of that sublime song which the author of Vedāntasāra sang out in his preface—

“सर्ववत् सर्वदात्मनश्च वाङ्मनोरो गोचरं
मात्मानं सच्चिदाधारमात्रेण भित्तिद्वये”

For the fulfilment of my desire I take refuge in thee, who is indivisible, self-existent, conscious bliss, beyond the grasping power of mortal mind and human speech and the only support of this universe.

Every practice, custom and habit of the Hindus and every system of Hinduism is based on this science of Force. The four castes named Brāhmans, Kshetryas, Vaysyas and Sudras were also constructed on this scientific basis. They were not only intended for social purposes but also for the gradual spiritual development of the individualized conscious Forces, known by the name of Jivātmās in Hindu Philosophy, in strict obedience to the inevitable law of spiral progress embodied in the doctrine of re-incarnation of human souls in Hindu Shastras, most judiciously adjusted and modified by the Law of Karmic Affinity, the truth of which we shall try to establish in our next.

(To be continued.)

SEENNATH CHATTERJEE.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 116.)

THE four castes have been created by ME according to the qualities prevalent in each and according to their respective duties. Though their creator, regard ME as the neutral non-doer of actions. 13.

Sankara. The reason of the division of mankind into four castes is stated here. The four castes have been produced by Me the lord of all creatures (for says the Sruti, ब्राह्मणोऽथ सृजमासीत्) according to the respective qualities predominant in each and according to their respective work in life. The Bráhmaṇ is one in whom the Satwa guna is predominant, the Kshetria is one in whom the Raja (राजः) prevails over Satwa (सत्त्व); the Vaishya is one in whom Raja prevails over Tama (तमः); and the Sudra is one in whom the Tama (तमः) predominates over Raja (राजः). The question now arises, if Bhagaban be the creator of the four castes why is He known as the non-doer (अकर्ता) of all actions. The reply is that he is regarded as the lord of all actions from the stand-point of Máya and the unsullied non-doer from the stand-point of Brahman.

Works do not attract ME nor have I any desire for work. He who knows ME as such never becomes bound by the fruit of his works. 14.

Sankara. More reasons are ad-duced in this sloka to explain the fact that Bhagaban is the doer and the non-doer of actions at the same time. Works do not bind me, for in no work in which the body or the senses are concerned I have any attraction, neither do I regard myself as the agent in the performance of actions. Not only is this case with Me, but even all those men who think and act in the above manner in all actions become free from the bondage of the fruit of works.

Possessed of this knowledge the seekers after Moksha in ancient times worked in the above manner. Therefore, perform your work in the same way as it was done by men of former days. 15.

Sankara. Knowing this perform your duties like the seekers after Moksha of ancient times. Sitting idle and renunciation of works are not proper for you. One who is ignorant of the knowledge of self should work without attraction for purifying his mind and those who are possessed of such knowledge should perform their duties in order to set example before mankind.

What is one's duty and what is not? Even the intelligent becomes bewildered in the solution of the above question. For this reason I will show you the path of duty knowing which you will be free from the bonds of matter. 16.

Sankara. Lest Arjuna thinks that the distinction between duty and its opposite is easy and there was no need of Bhagaban's advice to follow the foot steps of the ancients in this matter, this sloka is introduced.

Even the intelligent can not decide what is to be done and what not. For this reason I will point out to you the distinction between them, knowing which you will be free from the bond of work. You cannot say that you have solved the whole difficulty by knowing that *Karma* means the exercise of the functions of the body, senses &c., and *akarma* means the non-exercise of those functions.

Duties (as enjoined by the Shāstras) should be known; those alone should be known which are prohibited by the Shāstras. Mere idleness should also be distinguished from the above. The ways of *Karma* are inscrutable. 17.

Sankara. The duties that are enjoined by the Shāstras as well as those which are prohibited should be known. Mere non-performance of work on account of idleness should be distinguished from the above. These three-fold path of work must be mastered. For the knowledge of these involves the knowledge of self.

He who regards himself as the non-agent even while acting, and agent even while free from work is intelligent among men; though performing all kinds of actions he should be regarded a Yogi. 18.

Sankara. He who sees absence of work in mere work (i.e. attractionless work) and who sees work even in the

absence of work of the body and the senses; or in other words, he who views his self as naturally devoid of work, though it appears as if working from the *māyāvic* point of view is a real Yogi in spite of his performing all actions. The statement made in the above sloka appears contradictory when understood in the sense in which worldly men generally understand the question. Complete ignorance of the nature of ātman is the real cause of such misunderstanding. Bhagaban sets forth before us the true view of the case, the view taken by men who are possessed of the knowledge of their self. False knowledge can never emancipate one from the bonds of Karma so the false knowledge about work or its opposite which exists in the minds of men is here dissipated by the explanations given here. From the ordinary (लौकिक) stand-point the self (आत्मा) is falsely regarded as the agent, just as by false knowledge the trees standing on the shores of a river are seen moving by one who is seated in a boat which is in motion. Similarly, the false knowledge (which is similar to the knowledge of a mirage in the place of a piece of water or of silver in place of the mother o'pearl) makes one regard his own self as an agent.

Others explain the above slokas differently. In the phrase "absence of work in work" (कर्माप्यकर्माः) the word "Karma," according to them, means only the works which are performed for the sake of God (निवृत्त्यर्थाः); and by the word "Akarma" (अकर्माः) is meant the neglect of those works. The sloka will then mean as follows: "He is truly intelligent who knows that all works for the sake of God do not bind anybody in the meshes of

Karma, and the neglect of those works binds a man with the chain of Karma by making him a sinner." This explanation is untrue for it contradicts the statement of Bhagaban in another place, viz., "only knowledge produces Moksha" (यत् ज्ञाना मोक्षसंज्ञमात्). In the second place, it is enjoined in the Shāstras that it is every one's duty to perform *Nitya Karma* (नित्यकर्म) which is productive of neither good nor bad, but the non-performance of the same produces sin. *Nitya Karma* (नित्यकर्म) being devoid of any fruit whether good or bad, how can it produce *Moksha*?

In the third place work (कर्म) is the result of false knowledge (अज्ञान), and as darkness is unable to remove darkness so work is also unable to produce emancipation.

Again, if the sloka means this, what is the force of the phrase "कर्तृकर्मणः" (the performer of all kinds of works) which occurs in the same sloka? The meaning of the word "Karma" cannot, therefore, be confined to *Nitya Karma* (नित्यकर्म). According to the express statements of the Sruti the self (आत्मा) is held to be naturally free from work, hence the former explanation is the correct one, and the latter a mistake.

AMBARISHOPAKHYANA.

(Continued from page 127.)

☞ **SOTERIC** meaning. [Ambarisha means literally a Brahmanishta, according to the Upanishad, 'Vignanam Brahméti vyajánatha, satyam gnánam anutam Brahma'. Such brahmanishta (according to the sloka 'átmátván girija manthihi parijanáh pranasariram griham, pujathé vishayopabhoga rachaná nithrá samathi sthithihi, samácharah pathayoprathaksina vithi sthothrani sarva girah, yatháyath karmakaromi thathatha thakhilam sambhotha varathanam') would concentrate his mind and the other indrias on Para Brahm and would according to the saying of the Sruti ('sa éshontara hreethaya akasah thasmin nayam purushomanomayah') be able to see his hreedayákása and of the Upanishad ('chiththisruk chitha-majyam vagethih áthitham barhihi kéthoagnih vigná thamagnih vakpa-thirhothá manavupavakthá prano-bavih samathvaryuh váchaspathé hreeth vithénaman vithémathé namavithé sthvamasmakam nama vachaspathis somapáth mathaivya

sthanthuchchéthi mamanushyah namothivé namahpruthivyaivahah') would concentrate his mind on Brahm and when all his gnánéndrias and karméndrias become unified in Brahm after performing for a very long time Nirvikalpa Brahmanista attains the knowledge of 'sarvam kalvitham Brahma, purusha évé thagum sarvum purushah'. Then Ambarisha, the Brahnavithvanga performed Dádasi vrata with his wife Brahnavidya. Dádasi vrata—the five gnánéndrias, the five karméndrias, the antahkarana which is above the iudrias, and the Brahma which is far above all these. This vrata is nothing but Brahmanishta and such nishta is done for two hours every day for a whole year and at the end of the period in the month of Kártika (lit. death and Brahma, according to the sruti 'kam brahma kham brahma') a three night's fast is observed. (Three nights, according to the saying of the Bhagavat gita, 'yanisha sarvabhuthani thasyám jagarthi samyami, yasyám jágrathi

bhutháni sánisa pasyathomunéh' mean the time when worldly knowledge is lost). Fast or upavása means Brahmanishta in which the mind is concentrated, which puts an end to all ignorance, which is the cause of birth and death, in which the knowledge of the world is lost, after bathing in the waters of the jamuná, the water of knowledge, and in the chidákása (madhuvana) lying on its bank. The gnánéndrias, karméndrias and antarindrias as vessels of worship, the ten kinds of pranas as servants, the nadis viz. Idá, Pingalá and sushumná under the names of Ganges, Jamuna and Saraswati as abhisheka waters, the shat kamalas (six lotuses) as flowers, jatarágni as incense, the chitkulás as lamps, Brahmáunda as sacrificial object, ease of mind as pánsupári, the lustre of the Sun and Moon as offerings of light,—with these as the various ingredients of worship, always worshipping Parabrahma, Rama by name, who is seated on a simhásana called sahasrakamala in the temple of the body with 'Patience' as his Sitá, and feeding sumptuously all the Indrias (i.e. Brahmius) with the food of sayananda,—worshipping in the above manner, he would enjoy the state of Ahambramhásmi, 'I am Brahm' and would thus be relieved from the trammels of samsár. While in this state, Durwasa (lit. a person of bad motive) came to him, i. e., according to the Sloka in the Bhagavatgita, 'Thrivitham narakasyetham thvaranasana mathmanab, kama krothas-thathá lobha thasma thétha thriyam thyajéth', the I-ness or egoism which leads all the creatures of this bodily house to sin. Then the knower of Brahm, Ambarisha by name, being fully conscious of that egoism is his own soul, honored it and requested it to partake of the food of nirathisayananda when it not leaving its vicious habit (called svéthara) caught hold of even Ambarisha, the knower of Brahm, and

dragged him into Karmakánda, deceived him and for a time tried to undo the nirathisayanandanubháva, the result of Brahmivaha, a nirvikalpa nishhá, and hid itself in the Yamuna (i. e., the middle portion between the two eyebrows) when he held a consultation with the three pundits, vidyapatha, anandapatha and thuriyapada, and drank the waters of Brahmánanda, the gist of which is carried by the following Sruti 'apova ithagum sarvam visva bhuthányapopranavapo pasavaponnamapo mreethamapassamradápo viradapas svarádápaschanthágushyapo jyothi gushyápo yaugushyápas sathya ma passarva thévathá ápo bhurbhu vassuvarpa om.' Knowing it, the egoism enlarged its dimensions, induced ignorance to go to Ambarisha whereupon it wanted to lure the knower of Brahm into the realms below. When Vishnu, the Brahmavithvarishta, the guru of Ambarisha, the knower of Brahm, sent his Sudarsana (i.e. aparokshagnána) to kill ignorance (i.e. the Sakti) which came upon his disciple; it (Sudarsana) set fire to ignorance (Sakti) and pursued Durvasa (i. e., Egoism) when it entered Brahma-thandi, a cavern in Meru, and not able to withstand there, went to Brahmá (i. e. Parábuddhi) and requested it to put an end to Sudarsana (i. e., aparokshagnána). The Parábuddhi (Brahma) thereupon said that I am only able to worship it and not to slay it. Durvasa (egoism) went afterwards to Rudra (ahamkára) and requested him to protect him when Rudra informed him of his inability to do so and referred him to Vishnu, the guru of Ambarisha].

Durvasa went to Vaikunta and seeing the Purushottama, (the king of angels, who pleased himself with Lakshmi, who was by him in houses of gold set with precious stones, and who was talking to him sweet words) approached him and said, "O, satisfier of the wishes of every body, the pro-

ceptor of Bhaktas, O god! protect me from the blazes of this Sudar-sana."

[Vaikuntam means lit. the 'indestructible,' i. e., the human body. To say that the human body is indestructible while it is being destroyed by sword, poison, water, fire, &c. is inconsistent. 'Destructible' means 'not assuming any other form again.' The human frame, though destroyed by sword &c. assumes a form adapted to the three Karnas, and therefore is not wholly destroyed. The human constitution would be destroyed only when the person is wholly immersed in Bráhmivába, the nirvikalpa nishítá, according to the saying of the Sruti, 'Chitheva théhah, chithva bhuvana thayam,' when it loses consciousness altogether and then the body appears to be practically dead. Being seated on the highest point of such a body, which can be compared to the solar and lunar worlds, the Parabrahma who has the power of life and death over Brahma, Vishnu, Rudra, Sadásiva and others, the presiding deities over the fourteen Indrias, five pranas, five Bhutas &c., and who is able to relieve his worshippers from the miseries of birth and death, was holding a secret conversation, viz., 'Ahamasmi Brahmáhamasmi, yohamasmi Brahmahamasmi, aham Bráhmásmi, Bráhmiváhamasmi,' with Muktikantha, and not mingling with the troubles of the world was shining as its best witness.]

"I, not knowing your prowess which is like the immeasurable ocean, have done harm to your earnest disciple. Excuse me for my ignorance. Though a great sinner I would enjoy the greatest happiness by merely thinking of your name in my mind." Vishnu having seen Durwasa prostrating before him told him thus:

"O Durwasa! My wise Bhaktas

hold me with a firm grip and tie me with the chords of Bhakti with the greatest ease. I am not able to extricate myself from the tangled webs of love of these Bhaktas and remain like a caged elephant following them wheresoever they go.

"My Bhaktas always think of my welfare. As I am their protector anywhere and everywhere I follow them wherever they go as a calf follows its mother with the greatest earnestness possible.

"I would not leave any person of whatever caste who *fixes* his mind entirely on me without entertaining the least love on body, occupation, sons, relatives, wives and other worldly riches. All the Brahmaghnánis, after subduing the Indrias, would concentrate their mind, the king of the Indrias, on me as chaste women serve their good husbands. O Bráhman! I, knowing all the good people of the world, would enter their mind and they, knowing me, would fix their mind on me. Austerity and education are the two things necessary for all Bráhmans. They are the instruments of pleasure in this world and Moksha in the next. But to a bad person of your stamp they are the sources of trouble and not of pleasure. My lustre fills the good. The lustre of vignána that shines in the good would blaze like fire and terrify the bad people who trouble them and would put an end to the joys of their mind. This is nothing but the truth and you need not entertain any doubt about it. O Bráhman! do not be wandering from one place to another uselessly. Go to the merciful Ambarisha and request him to protect you. As he is a person of good qualities, he would assuredly relieve you from this fear."

When Vishnu told him thus, Durwasa, whose troubles were ever increasing from the blazes of the wheel, whose face showed loss of

sense, whose mind was a chaos, came with the greatest quickness to this world, and saw Ambarisha, the incarnation of mercy, the pure and sweet-tongued.

[E. M. Brahnavithvarishta, the lover of Mukhtikantha, saw the Sakti which made him lose consciousness altogether as Brahmá lost his knowledge by aparoksha gnána.]

Durwasa, with sorrow big at heart caught hold of the feet of Ambarisha when the latter was sore afraid of his feet being touched by a Bráhma, and being very much moved with mercy prayed to the wheel in the following terms.

[E. M. The feet of Brahnavitha, the best of those that descended into this mortal earth, having been caught hold of by the encircling Maya, Brahnavithvariya, who is far better than Bramhavithvara who in turn is the best of the indestructible Brahnavithas, prayed to the Aparokshagnána, which shows that 'I am everything,' compare the Sruti 'Yathyath pasyathi chakshurbhám thath tha thathméy-the bhavayéth.]

"O Wheel! the chief instrument of Vishnu! you are fire, the sun, the moon, the waters, the earth, the akása, the mind; you are sound, touch, form, smell, taste; you are gnánen-driya, karmendriya and antariudriya, you are Parabrahma; you are the truth, sacrifice and the fruit of such sacrifice; you are Brahma, Indra, &c., the lord of the fourteen worlds; you are the form-incarnate; you are partaker of Havis in innumerable Yagnas; you are the innate lustre which does not fade away at any time, to you who are all these I bow and request not to molest this Rishi any longer but protect him. O Wheel! in the wars which Vishnu wages, making you as his instrument, not only do the backs, heads, hands and legs &c. of the chiefs of Rakshas fall off spontane-

ously being afraid that if you are let loose by Vishnu—and will assuredly kill them, but also their bodies fall to the ground and they die.

If the Rakshasa kings should in their confused dreamy sleep see you, they immediately will lose all their vitality and die to the great grief of the sharers of their bed.

[E. M. With the dawn of Brahmagnána, lust and other vicious qualities die out giving place to the uprising of sama (सम), dama (दम), thitheksha (तितिक्षा) and other virtuous qualities.]

O Wheel! it is difficult even for Brahmá to say in so many words what you exactly are, you by whose lustre all darkness is removed, you who make all the good people rich, you who are the incarnation of Dharma. You are not a trifle; your form pervades the whole universe. You are known to the wise and unknown to the ignorant.

[The agnána or ignorance of making a difference between Hari and the world is dispelled by you and all the Brahmagnánis conscientiously think that every sound heard, every sight seen, every object thought of, is nothing but Brahma, and that Brahma is the greatest of the great and the smallest of the small. Cf: the Sruti 'Eko devo bahudha nivishtah, ekam santham bahudha kalpayanthi, ajayarmano bahudha vijayathe' and the Sruti 'yathovacha nivarthanthe, aprapyamanasásaha, nathathra chakshur gachchathe navagachchathinomanaha'.]

You were the instrument by which Vishnu punished the vicious. This Durwasa has been sufficiently punished by you. Protect him hereafter at least."

[E. M. The Brahmagnáni that sees Parabrahma in his own Hrithayakamala (the lotus of the heart) tries to elevate the vicious

who have become victims to sensual pleasures.]

Ambarisha thus prayed to the wheel and with both his hands bowed to it and said 'I bow to Sudarsana, the killer of Rakshasas, the limit of Dharma, the pure lustre, the light of the world and the protector of Indra.'

Durwasa will be crowned with success if I am a real follower of Shāstric Dharma, the giver of things that anybody asks of me, and if I am the protector and worshipper of Brahmins. If Vishnu, the abode of all good, be *really* pleased by my service, he would assuredly protect this Brahmin as a mark of his omnipresence.

Sudarsana being very much pleased with the prayers of Ambarisha went away without troubling Durwasa any longer. Durwasa then being at ease blessed Ambarisha with soft words.

"O greatest of kings! You have done me good by pardoning my fault. It is really astonishing to see that you have pleased Vishnu by your prayers. But nobody would call it a wonder when done by men of your stamp. To the good people of your order, charity and protection are innate qualities. He who dispassionately serves Vishnu, by hearing whose name once all sins of animate existence vanish, who is the cause of all happiness to the good, who has the feet which are the source of the holy, pure Ganges, who removes the miseries of his servants, who is the lord of all angels, he who worships him would ever be free.

"O king! you have protected me from the fear of the wheel after ex-

cusing me for all my faults; your mercy is simply admirable. Nobody would ever be so merciful. I have nearly lost all my life by the mere sight of the wheel, which I have regained by your grace. I was freed from sin. I shall repair to my Asram." Thus spake Durwasa.

Ambarisha prostrated very reverently before him and fed him with the richest dainties to his heart's content. Durwasa partook of the meals and was very much satisfied.

"O best of kings! this day I had the happiness to see you, the pleasure of hearing your sweet words, and of partaking your sumptuous repast. I was saved by my coming here. I shall hereafter repair to Brahmaloaka. Henceforwards angels on Heaven and Brahmins on earth would assemble together to extol your good qualities. Thus did Durwasa extol Ambarisha and went up the skies to Satyaloka and ere his return the Dvadasi vrata of Ambarisha came to an end. Then the king having seen Durwasa who returned once more to his house and not slighting him on the ground of saving him on a previous occasion, thought that he was saved by the mercy of Vishnu and he himself played no part in it, fed Durwasa sumptuously first and then partook of the remaining meal.

Ambarisha handed over the reins of government to his sons, subdued the Indrias, went to the forest to pray to Vishnu.

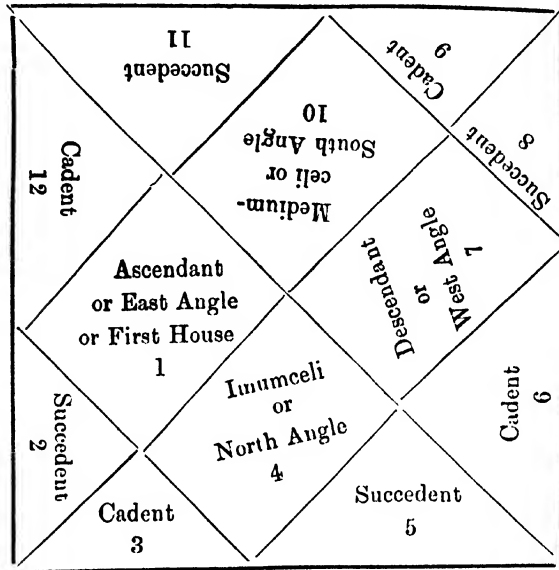
Whoever hears or reads this remarkable story would become a very great man in the world.

G. R. S.

ASTROLOGY*

CHAPTER II.

ASTROLOGICAL FIGURES WITH THE DESCRIPTION AND SIGNIFICATION
OF THE TWELVE HOUSES OF THE HEAVENS.



DIRECTIONS FOR ERECTING .

A FIGURE OF THE TWELVE HOUSES OF HEAVENS, AND PLACING THE
PLANETS IN THE HOROSCOPE.

IN the foregoing scheme, we find the figures 1, 2, 3 &c. with the words ANGLES, SUCCEDENT, and CADENT, which signify that, the House marked No. 1, is the *first House* (*सप्त*) ASCENDANT or EAST

* With the publication of the present Astrological series we have arranged, for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

ANGLE, and is that point of the Heavens ascending at the time of a Nativity, Horary Question, or any thing which requires a figure being erected.

The space marked No. 2, with the word **SUCCEDENT**, signifies that it is the *second House*, and is called **Succedent**, because it succeeds, or follows an *Angle*; 5th, 8th, and 11th, are termed the same. and a Planet posited in any one of them, is esteemed by some to be nearly as strong as if in an *Angle*.

That marked No. 3, is the *third House*, and called **CADENT**, as is the 6th, 9th and 12th and a Planet placed in any one of them is commonly reckoned very weak. (This may be the case in horary questions, but not in Nativities).

The 4th House, **IMUMCELI**, or North Angle, is the lowest point of depression in the Heavens at the erection of a figure, being opposite to the **MID-HEAVEN** (i. e. the 10th House).

The 7th House is termed the **DESCENDANT** or **WEST ANGLE** and is that point of the Heavens setting at the time of the figure being erected. The 10th House, is called the **MEDIUMCELI**, **MID-HEAVEN**, or **SOUTH ANGLE**, and is that point that *culminates* (or comes to the meridian) in any figure.

Having thus become acquainted with the names of the 12 Houses, our next step is to know how to erect a figure of the Heavens for any Nativity or Question, and how to dispose of the Planets and Stars in the Horoscope, so as to represent the exact situation of the Heavens at any hour or minute required.

N. B.—Authors differ in opinion with respect to the division of the circle of the Heavens; but the method of dividing them by "**OBLIQUE ASCENSION**" as recommended by **PTOLEMY**, and followed by **PLACIDUS**, is the most rational and

correct way, and is now universally adopted.

In erecting a figure of the Heavens for any Nativity, Question, &c., *three following things* are to be attended to:—

First, the year, month, day of the week, and the hour and minute of that day, either at the birth of a child, or a question propounded.

Secondly, to observe in an *Ephe-meris* of the same year and day, the true place of the Sun, Moon and Planets (which are given for noon of that day).

Thirdly, note what hour and minute in the table of Houses do answer, or stand on the left hand, against the degree of that sign the Sun was in, on that day at 12 o'clock: so by looking in those tables for the time answering to the Sun's place, and adding that to the time of the day when the question was proposed, we have one figure.

CHAPTER III.

THE FORM OF BODY GIVEN BY SATURN IN THE TWELVE SIGNS.

1. *Saturn* in **ARIES** describes one of a middle stature, ruddy complexion; spare, large boned; loud, deep voice; dark hair, little beard, and large eyes; boasting, quarrelsome, and contentious.

2. *Saturn* in **TAURUS** gives a dark complexion, rough skin, middle stature, and dark hair, a heavy, unpleasant person, very dissipated and unfortunate.

3. *Saturn* in **GEMINI** represents one of a moderately tall stature, oval visage, dark brown or black hair, dark complexion, ingenious, unfortunate and perverse.

4. *Saturn* in **CANCER** represents one of a thin, middling stature;

weak, sickly constitution; ill-shaped, morose and jealous, very deceitful in his dealings.

5. *Saturn* in LEO makes the stature moderately large, the shoulders are broad and strong, the hair brown, the aspect surly and austere, the bones large and the body lean, the eyes sunken and bent down-ward. In this sign *Saturn* assumes the appearance of good, unless badly aspected by *Mars*; for he gives, at least, a show of generosity, nobleness, and tolerable good nature. The person is passionate and revengeful; but, though apparently courageous and valiant, when put to it, his courage generally vanishes, and he proves a mere pretender.

6. *Saturn* in VIRGO gives a tall, spare body, a swarthy complexion, dark brown or black hair, a long head, and solid austere countenance, but generally unfortunate, inclined to melancholy, retaining anger long; a projection of many curiosities to little purpose; and, if not well aspected by *Jupiter*, too much addicted to pilfering and indirect dealings.

7. *Saturn* in LIBRA gives a tall person, rather handsome, brown or auburn hair, oval face, and prominent nose and forehead; proud, extravagant, and contentious, fond of argument, for which he is well qualified.

8. *Saturn* in SCORPIO represents a person below the middle stature; thick, well-set, and strong body, with broad shoulders and chest;

a very mischievous, and malicious disposition.

9. *Saturn* in SAGITTARIUS gives a large body, brown hair, well-made, and rather handsome. The person so described is reserved, yet affable and obliging; very charitable and generous, and, though he will not take an affront from anyone, is merciful even to an enemy.

10. *Saturn* in CAPRICORN gives a thin person, of low stature, rough skin, dark complexion, small eyes, and long visage. He is melancholy peevish, mistrustful, and avaricious; a few words and great gravity.

11. *Saturn* in AQUARIUS gives a middle stature, large head and face, rather corpulent, hair dark-brown, approaching to black; the manner of behaviour sober and graceful, and the address affable and courteous. *As his fancy is inventive and persevering, it is seldom the querent fails in his researches; and in whatever art or science he labours to obtain, he generally becomes proficient; and though vain of his abilities, yet, as his genius is indubitable, this pride is not unbecoming.*

12. *Saturn* in PISCES gives a stature below mediocrity, seldom above it; the countenance is pale, and the hair nearly black; the head is large and the eyes full; inclined to dissimulation, contentious and malicious, very fickle and uncertain, and though plausible in appearance, fraudulent and deceitful in the end.

H. M. BANDOPADHYA, F.T.S.

• तत्त्वमसि । •

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an airimage over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST

Vol. IV.] FEBRUARY, 1896.

[No. 6.

KEYNOTES.

THE chief religious event of the month is the series of speeches which Mrs. Besant delivered in Calcutta. There is a lack of the great enthusiasm which prevailed during her first visit and the crowd of listeners has considerably decreased. The Epiphany, the organ of the Oxford Mission, is pregnant with its usual cart-load of abuses for the devoted head of the noble lady. Some of the freaks of the Epiphany touching Mrs. Besant are beneath contempt as our readers will be able to judge from the following sample: "Mrs. Besant is delivering lectures in the Star Theatre in this city. We wonder if she has any knowledge concerning the class of females who usually exhibit themselves on the stage of that establishment. If she does we can only regard her as herself utterly shameless."

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An altogether novel class of de-

votees has arisen, of late, as the self-elected representatives of the Hindu religion and the exponents of the ancient wisdom of the Rishis. The curious thing about these people is that they make it a point to drug their brains with *Bhang* and Opium and in this manner try to reach temporarily a state of consciousness which their low intellectual and spiritual development forbids them to approach. Some of these men have succeeded in making numerous disciples who deceive themselves by imagining that the calmness of spirit induced by narcotics is the real spiritual calm which dawns upon the human mind at the death of all desires which the flesh is heir to.

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According to the Evening Telegraph the largest bible in the world is the Buddhist Tripitaka, the Three Baskets, which comprise 325 volumes

and weighs 1,625 pounds. The above paper goes on to say :

"These sacred books are perfectly appalling in their bulk. They are called the Tripitaka, the Three Baskets, and were originally written in Pali, a vernacular form of Sanskrit. They have been translated into many languages, such as Chinese, Thibetan, and Mandshu. They have also been written and published in various alphabets, not only in Devanagari, but in Singhalese, Burmese, and Siamese letters.

The copy in nineteen volumes lately presented to the University of Oxford by the King of Siam contains the Pali text written in Siamese letters, but the language is always the same; it is the Pali or vulgar tongue, as it was supposed to have been spoken by Buddha himself about 500 B. C. After having been preserved for centuries by oral tradition, it was reduced for the first time to writing under King Vattagamani, in 88—76 B. C., the time when the truly literary period of India may be said to begin. But besides this Pali Canon there is another in Sanskrit, and there are books in the Sanskrit canon which are not to be found in the Pali Canon, and *vice versa*.

According to a tradition current among the Southern as well as the Northern Buddhists, the original Canon consisted of 84,000 books, 82,000 being ascribed to Buddha himself and 2,000 to his disciples, writes Max Muller in the *Nineteenth Century*. Book, however, seems to have meant here no more than treatise or topic.

What the bulk of such a work would be we may gather from what we know of the bulk of the translations. There is a complete copy of the Chinese translation at the India Office, in London, also in the Bodleian, and a catalogue of it, made by a Japanese pupil of mine, the Rev. Bunyiu Nanjio, brings the number

of separate works in it to 1,682. The Thibetan translation, which dates from the eighth century, consists of two collections, commonly called the Kanjur and Tanjur.

The Kanjur consists of 100 volumes in folio, the Tanjur of 225 volumes, each volume weighing four or five pounds. This collection, published by command of the Emperor of China, sells for £630. A copy of it is found at the India Office. The Buriates, a mongolian tribe converted to Buddhism, bartered 7,000 oxen for one copy of the Kanjur, and the same tribe paid 12,000 silver rubles for a complete copy of both Kanjur and Tanjur. What must it be to believe in 325 volumes, each weighing five pounds—nay, even to read through such a Bible!

Leaving every object of knowledge in this world, there remains a residue, the real essence of knowledge. The knowledge, that this is Brahman, is the true knowledge of Brahman.

Panchadasi.

Man says, "Nature is cruel." This is like saying the mirror is hideous because it reflects ugliness, for Nature is the mirror that reflects man's soul state. When man becomes kind, Nature will be kind also, and "the lion lie down with the lamb."

**

Evil thoughts cultivated in the mind, and inharmonious words spoken, are elements of corruption, which act upon mental and physical forms, and the atmosphere we breathe, as decay acts upon the food we eat—vitiating them and causing mental and physical diseases, and infecting humanity with the virus of inharmonony.

We occasionally meet persons who talk about "a bloody revolution"; and they then say "I am sorry; but I see it coming; it is inevitable!" They do not realize that by these very utterances they are breeding revolution; for the creative processes, whether operating in good or bad elements, evolve from the invisible to the visible,—from the nebulous in feeling and thought to the more concrete in speech and action,—and whatever a man cultivates in thought and speech he extends its influence until the good or evil crop that he has sown ripens.

Everything in the world, that is the handiwork of man, is here because it first existed in his mind, and then was spoken and acted out. The more good men can imagine, think of, and speak about, the more good there will be in the world; and so of evil.

Too many human beings are more automata than living souls, for they but repeat automatically the opinions of those whom they look upon as leaders of thought in the various fields of endeavour.

We are sorry to see papers devoted to reform fostering the idea of a "bloody revolution." They are cultivating the force that is the cause of all the wrongs they complain of. We have had enough "bloody revolutions"; let the coming one be a Revolution of Peace, which will give us Love instead of hatred, Fraternity instead of Devility.

World's Advance-Thought.

The ocean transformed, through the action of clouds, into the form of rivers &c. ceases to be itself; so indeed hast thou forgotten thyself through the power of conditions. Oh friend! remember thy full-Self. Thou Art Brahman, the ground of existence, the All.

Svarajyasiddhi.

The following are the opinions of some of the leading scientific and medical men with regard to flesh eating:

Linnaeus (whose zoological classification is generally accepted) places man with the Anthropoid apes, at the head of the highest order of the mammiferous animals. The structure of these apes bears the closest resemblance to that of man and they are all fruit eaters.

Professor Owen: "The Anthropoids and all the Quadrumana derive their alimentation from fruits, grains, and other succulent vegetable substances, and the strict analogy which exists between the structure of these animals and that of man, clearly demonstrates his frugivorous nature."

Cuvier: "The natural food of man, judging from his structure, consists of fruit, roots and vegetables."

Prof. Lawrence: "The teeth of man have not the slightest resemblance to that of carnivorous animals, and whether we consider the teeth jaws, or digestive organs, the human structure closely resembles that of the frugivorous animals."

Ray: "Certainly man was never made to be a carnivorous animal."

Sir Henry Thompson; F.R.C.S.: "It is a vulgar error to regard meat in any form as necessary to life."

Dr. Spencer Thompson: "No physiologist would dispute with those who maintain that man ought to live on vegetarian diet."

Dr. Lyon Playfair, C.B.: "Animal diet is not essential to man."

Sir B. W. Richardson: "I sincerely hope that before the close of the century, not only would slaughter houses be abolished, but that all use of animal flesh as food, would be absolutely abandoned."

As the fool, while the images tremble on the bosom of water,

thinketh that trees, towns, and the wide horizon are dancing to do him pleasure; so man, while nature performs her destined course believes that all her motions are but to entertain his eye.

While he courts the rays of the sun to warm him, he supposeth it made only to be of use to him. While he traceth the moon in her mighty path, he believeth she was created to do him pleasure.

Fool! to thine own prides, be humble! Knowest thou not the cause why the world holdeth its course; for thee are not made the vicissitudes of summer and winter.

No change would follow if thy whole race existed not: thou art but one among millions that are blessed in it.

The boldest and most original newspaper in America, in 1830, was the *Free Enquirer*, then edited by Robert Dale Owen and Frances Wright. In turning over its dingy little pages I have met with many stories which seem worth reprinting. Let us begin with an unusually well authenticated apparition.

In 1687, the captains of three British ships appeared in the court of the King's Bench with their log-books, in each of which was the following record: "Friday, May 15th. We had the observation of Mr. Booty this day." All three had gone on shore with other men to shoot rabbits on the little island of Stromboli, where there is an active volcano. "And about half an-hour and fourteen minutes after three in the afternoon, to our great surprise, we all of us saw two men running towards us with such swiftness, that no living man could run half so fast as they did run. All of us heard Captain Barnaby say, 'Lord bless me! The foremost is old Booty, my next door neighbor.' But he

said he did not know the other who ran behind: he was in black clothes and the foremost was in gray." All this they put down at Captain Barnaby's request. "For we none of us ever heard or saw the like before; and we were firmly convinced that we saw old Booty chased by the Devil round Stromboli, and then whipped into the flames of hell."

When they came back to England, they heard that Mr. Booty was dead; and Captain Barnaby said he had seen him "running into hell." He was prosecuted for libel by the widow; and the damages were estimated at £1,000. It was proved at the trial that "The time when the two men were seen and that when Booty died coincided within about two minutes." The captains and many sailors swore to the accuracy of the log-book; and ten men even swore to the buttons on Mr. Booty's coat, which was brought into court. One witness, named Spinks, was asked if he knew Mr. Booty, and replied, "I knew him well, and am satisfied that I saw him hunted on the burning mountain, and plunged into the pit of hell, which lies under the summit of Stromboli." Then the judge said, "Lord have mercy upon me, and grant that I may never see what you have seen! One, two, or three may be mistaken; but thirty never can be mistaken." So the widow lost her case.

This story may have been published by the *Free Enquirer* in order to bring its readers face to face with the question, whether any amount of evidence could prove that the order of nature does not exist. Here is a ghost story, which is supported by the testimony of thirty witnesses; and moreover, to quote Captain Cuttle, "It's entered on the ship's log, and that's the truest book as a man can write." If all this proves anything, it is a personal devil, and a hell with real fire under that volcano.

ANCIENT SANKHYA SYSTEM.

(Continued from page 135.)

WE will devote the present paper to the exposition of *Purush* (पुरुष) as understood by the ancient Sāṅkhya philosophers. *Purush* (consciousness) is generally regarded as something which is beyond the twenty-four categories mentioned before. Yet in the Mahābhārata it is termed the twenty-fifth category. It is a quite distinct principle in as much as its nature is not at all similar to the various manifestations of *Prakṛiti* (प्रकृति). As all the categories of the manifested *Prakṛiti* (प्रकृति) appear as distinct during evolution, and reach the nameless unmanifested condition during involution, so *Purush* (consciousness) appears as multiform during the evolution of *Prakṛiti*, and remains one and single during its involution. That the above is the real view of the ancient Sāṅkhya philosophy, we will try to substantiate hereafter by quotations from ancient Sanskrit works. At present many modern works on Sāṅkhya philosophy are extant and most of them hold the view that according to the system of Kapila there are innumerable *Purushas*. We will show that not only this view is opposed to the system of Kapila but also to reason. The chief characteristic by which *Purush* is distinguished from *Prakṛiti* is consciousness. Consciousness is the constant and unchangeable characteristic of *Purush*; though the higher manifestations of *Prakṛiti* sometimes possess it (as the intellect during its waking state), yet they lose it during deep sleep and similar other states. *Purush* (पुरुष), on

the other hand, is eternally conscious and there is no gap in the continuity of its consciousness. In the state of *Samādhi*, consciousness (चित्) leaves the body, the senses, and the intellect and assumes its own native state.

तस्माच्चित्परिग्रहात् चित्तं चास्मिन्मनस्य
पुरुषस्य ।

नैव चैवं बाध्यस्य इह लक्षणवत्पुरुषः ॥

चार्थवार्तिता ।

From the fact of its possessing qualities contrary to those of *Prakṛiti* (प्रकृति), it follows that soul is witness, solitary, by-stander, spectator, and passive.

Unlike *Prakṛiti* (प्रकृति) the soul is devoid of the three qualities, viz., *Satya* (सत्य), *Raja* (रज) and *Tama* (तम); and as these qualities are ever active the soul which does not possess these qualities is like the (passive) witness. As a separate entity from all other manifestations of *Prakṛiti* (प्रकृति) it is regarded as a *bystander*. As it takes note of the various attributes of *Prakṛiti* (प्रकृति), it is regarded as a spectator. Being devoid of the three attributes which compose *Prakṛiti* (प्रकृति) it is called passive.

What is known as *Jiva* (जीव) in the Vedānta System, is called the twenty-fifth principle of the Sāṅkhya philosophy. The host of *Jivas* are so many appearances of the absolute consciousness, one, undivided and

unique, which is termed the twenty-sixth principle. The twenty-sixth principle of the Sāṅkhyās is the Parambrahm of the Vedāntists, the pure consciousness unsullied by name or form.

To recapitulate the statements made in the previous articles : The ancient Sāṅkhyā philosophy classifies the whole of the manifested and unmanifested Nature into two principles, viz., (1) *Purush* (पुरुष) and (2) *Prakriti* (प्रकृति). (Whether these two primordial principles are really distinct according to Kapila, will form the subject of a future paper). Again *Purush* (पुरुष) is regarded as manifested and unmanifested in the forms, *Jiva* (जीव) and *Brahm* (ब्रह्म). *Prakriti* (प्रकृति), the absolute unconsciousness, is regarded as unmanifested and manifested, and manifested *Prakriti* (प्रकृति) is divided into twenty-three categories beginning with *Mahat* (इन्द्रिय). We read in the Bhagabat Gita :

ब्रह्मसमात्मनो ह्यहमकारो ह्यहमकारमेव च ।

इन्द्रियाणि ह्येकस्य पदं चेन्द्रियगोचराः ॥

Chap. XIII. 5.

The five gross elements, the five *tanmātras*, the eleven organs, egotism, intellect, and nature (अवयव) — these are the twenty-four categories in which the Sāṅkhyā philosophers divide *Prakriti* (प्रकृति). During *Mahāpralaya*, the five gross elements (अवयव) merge into the rudiments (तन्मात्र) ; they with the ten organs (इन्द्रिय) into mind ; mind into egotism (अहंकार) ; egotism into intellect (इन्द्रिय) ; and intellect merges into nature (अवयव).

Let us now see if there is any difference between the *Prakriti* (प्रकृति) of the Sāṅkhyās and the *Māyā* of the Vedāntins.

PRAKRITI AND MĀYĀ.

The *Avyakta Prakriti* (अव्यक्त प्रकृति) of the Sāṅkhyā system is characterised as follows : (1) It is causeless, (2) eternal, (3) universal, (4) immutable, (5) single, (6) independent, (7) free from qualities, (8) simple, and (9) sovereign.

It is also held by *Kapila* that *Purush* and *Prakriti* are interdependent upon each other, and by their mutual and unconscious co-operation the universe is produced.

If we enter into the spirit of the above two propositions and draw logical conclusions from them, we will at once find that the distinction between the *Prakriti* of the Sāṅkhyās and the *Māyā* of the Vedāntin is nominal and is a mere play of words which deludes the ignorant.

We have seen before in our exposition of the Vedānta system that attributes can have no independent existence apart from consciousness or apart from a witness. Apart from a perceiver, sound, color, touch, taste, smell, or any other conceivable attribute cannot exist as such (*vidē*; Light, vol. III. p. 327). As there is no perceiver during *Mahāpralaya* (महाप्रलय), what we now call the material world (अवयव) remains in a state which is devoid of attributes. But as matter is nothing else but a group of attributes, in the absence of a perceiver during *Mahāpralaya* (महाप्रलय), it ceases to exist as such (i.e. as matter). The material attributes, then, reach the state of *nothingness* which is equivalent to *unconsciousness*. For intellect *Buddhi* (इन्द्रिय) being absent in both the states (viz., *nothingness* and *unconsciousness*) there is none to make any possible distinction.

tion between the two. Nor can we say that nothing else except the above two states can exist during *Pralaya* (प्रलय), for *Buddhi* (बुद्धि) being absent in that state, there is no faculty to perceive or comprehend the state of consciousness which is characterised by its absence. Hence, the *Sāṅkhyas* called that state *Avyкта* (अव्यक्त), the indescribable state, for beyond intellect (बुद्धि) no state can exist which is characterised by attributes. According to the *Sāṅkhyas* this state is *real*, for unconsciousness is constant during *Pralaya* (प्रलय) as well as during cosmic manifestation. The *Vedāntists* call this *Agnān* (अज्ञान) both real and unreal (सदसत्) as its manifestations are ever-changing and the various states of matter are never constant. Still even through all its changes matter has some sort of existence even though unreal; hence it is also called *real* (सत्) by the *Vedāntists*. Where is, then, the so-called real difference between the *Sāṅkhya* and the *Vedānta* doctrines? The *Agnān* (अज्ञान) of the *Vedāntists*, what is it but another name for the *Avyкта* (अव्यक्त) of the *Sāṅkhyas*, the nameless some-

thing which comes into being only at the complete non-existence of the cognizing faculty (बुद्धि). True, that the *Sāṅkhya* philosophers call their *Avyкта* (अव्यक्त) *real*; but it is also true that the *Vedāntists* call their *Māyā* (माया) both real and unreal (सदसत्). Moreover, the *Sāṅkhyas* view *Prakriti* (प्रकृति) from the relative stand-point, the stand-point of the appearance or disappearance of the intellect (बुद्धि), while the *Vedāntists* view *Prakriti* from the stand-point of the absolute Brahman. The *Prakriti* of the *Vedāntists* is *real* from the point of view of *Buddhi* (बुद्धि) and unreal from the point of view of Brahman. The *Sāṅkhya* which employs the inductive method, views *Prakriti* from the plane of *Mahat* (महत्) and calls it *Avyкта* (अव्यक्त). This reminds one of the saying of the *Bhāgavat Gītā*:

यत् संचोदः प्रापते खानं तद्भोगैरपि भवते ।

एवं संचोदयन् भोगस्तु यः पश्यति स पश्यति ॥

The spiritual goal of the *Sāṅkhyas* and the *Yogis* is the same. He who regards the *Sāṅkhya* and *Yoga* philosophies as one sees them in their true light.

OUR EXCHANGES.

AN INDIAN YOGI IN LONDON.

INDIAN philosophy has in recent years had a deep and growing fascination for many minds, though up to the present time its exponents in this country have been entirely Western in their thought and train-

ing, with the result very little is really known of the deeper mysteries of *Vedānta* wisdom and that little only by a select few. Not many have the courage or the intuition to seek in heavy translation

made greatly in the interest of philologists for that sublime knowledge which they really reveal to an able exponent brought up in all the traditions of the East.

It was therefore with interest and not without some curiosity (writes a correspondent), that I proceeded to interview an exponent entirely novel to Western people in the person of the Swami Vivekananda, an actual Indian Yogi; who has boldly undertaken to visit the Western world to expound the traditional teaching which has been handed down by ascetics and yogis through many ages and who in pursuance of this object, delivered a lecture the other night in the Prince's Hall.

The Swami Vivekananda is a striking figure with his turban (or mitre-shaped, black cloth cap) and his calm but kindly features.

On my inquiring as to the significance, if any, of his name, the Swami said:—"Of the names by which I am now known (Swami Vivekananda), the first is descriptive of a *Sannyasin* or one who formally renounces the world, and the second is the title I assumed—as is customary with all *Sannyasins*—on my renunciation of the world; it signifies, literally, 'the bliss of discrimination.'"

"And what induced you to forsake the ordinary course of the world, Swami?" I asked.

"I had a deep interest in religion and philosophy from my childhood" he replied, and our books teach renunciation as the highest ideal to which man can aspire. It only needed the meeting with a great teacher—Rama Krishna Paramahansa—to kindle in me the final determination to follow the path he himself had trod, as in him I found my highest ideal realised."

"Then did he found a sect, which you now represent?"

"No," replied the Swami quickly.

"No, his whole life was spent in breaking down the barriers of sectarianism and dogma. He formed no sect. Quite the reverse. He advocated and strove to establish absolute freedom of thought. He was a great yogi."

"Then you are connected with no society or sect in this country? Neither Theosophical nor Christian Scientist, nor any other?"

"None whatever" said the Swami in clear and impressive tones. (His face lights up like that of a child, it is so simple, straight-forward and honest)."

"My teaching is my own interpretation of our ancient books, in the light which my master shed upon them. I claim no supernatural authority whatever in my teaching which may appeal to the highest intelligence and may be accepted by thinking men and the adoption of that will be my reward."

"All religions," he continued, "have for their object the teaching either of devotion, knowledge, or Yoga, in a concrete form. Now, the philosophy of Vedanta is the abstract science which embraces all these methods, and this it is that I teach, leaving each one to apply it, to his own concrete form, I refer each individual to his own experiences, and where reference is made to books the latter are procurable, and may be studied each one by himself."

"Above all, I teach no authority proceeding from hidden beings speaking through visible agents, any more than I claim learning from hidden books or manuscripts. I am the exponent of no occult societies, nor do I believe that good can come of such bodies."

"Truth stands on its own authority, and truth can bear the light of day."

"Then you do not propose to form any society, Swami?" I suggested.

"None; no society whatever."

teach only the Self, hidden in the heart of very individual, and common to all. A handful of strong men knowing that Self and living in its light would revolutionise the world, even to-day, as has been the case by single strong men before each in his day."

"Have you just arrived from India?" I inquired—for the Swami is suggestive of Eastern suns.

"No," he replied. "I represented the Hindu religions at the Parliament of Religions held at Chicago, in 1893. Since then I have been travelling and lecturing in the United States."

"The American people have proved most interested audiences and sympathetic friends, and my work there has so taken root that I must shortly return to that country."

"And what is your attitude towards the Western religions, Swami?"

"I propound a philosophy which can serve as a basis to every possible religious system in the world, and my attitude towards all of them is one of extreme sympathy—my teaching is antagonistic to none."

"I direct my attention to the individual, to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within. That," he said, "is really the Ideal—conscious or unconscious—of every religion."

"And what shape will your activities take in this country?"

"My hope is to imbue individuals with the teachings to which I have referred and to encourage them to express these to others in their own way; let them modify them as they will; I do not teach them as dogmas; truth, at length, must inevitably prevail."

"The actual machinery through which I work is in the hands of one or two friends. They have arranged for me to deliver an ad-

dress to a British audience at Princes' Hall, Piccadilly. The event is being advertised. The subject will be on the key of my philosophy—'Self-Knowledge.' Afterwards I am prepared to follow any course that opens—to attend meetings in people's drawing rooms or elsewhere, to answer letters, or discuss personally."

"In mercenary age I may venture to remark that none of my activities are undertaken for a pecuniary reward."

I then took my leave from one of the most original of men that I have had the honor of meeting.

OUTLINES OF A HISTORY OF INDIAN PHILOSOPHY.

A DISTINCTIVE leaning to metaphysical speculation is noticeable among the Indians from the earliest times. Old hymns of the Rigveda, which in other aspects are still deeply rooted in the soil of polytheism, show already the inclination to comprehend multifarious phenomena as a unity, and may therefore be regarded as the first steps in the path which led Indian people to pantheism. Monotheistic ideas also occur in the later Vedic hymns, but are not developed with sufficient logic to displace the multiform world of gods from the consciousness of the people.

The properly philosophical hymns, of which there are few in the Rigveda, and not many more in the Atharvaveda, belong to the latest products of the Vedic poetry. They concern themselves with the problem of the origin of the world, and with the eternal principle that creates and maintains the world, in obscure phraseology, and in unclear, self-contradictory trains of thought, as might be expected of the early beginnings of speculation. The

Yajurvedas, also, contain remarkable and highly fantastic cosmogonic legends, in which the world-creator produces things by the all-powerful sacrifice. It is worthy of notice that the ideas of those portions of the Veda are intimately related with those of the earlier Upanishads, in fact in many respects are identical;* their connexion is also further evinced by the fact that both in these Upanishads and in the cosmogonic hymns and legends of the Veda the subjects discussed make their appearance absolutely without order. Still, the pre-Buddhistic Upanishads, and, in part, also their precursors, the Brâhmanas, which dealt essentially with ritualistic questions, and the more speculative Aranyakas, are of the greatest importance for our studies; for they represent a time (that extending from the eighth to the sixth century) in which the ideas were developed that became determinative of the whole subsequent direction of Indian thought:† first and above all, the doctrine of the transmigration of souls, and the theory intimately connected therewith of the subsequent effects of actions (*karman*). The belief that every individual unceasingly moves forward after death towards new existences in which it will enjoy the fruits of formerly won merits, and will suffer the consequences of formerly committed wrongs—whether in the bodies of men, animals, or plants, or in heavens and hells—has dominated the Indian people from that early period down to the present day. The idea was never made the subject of philosophical

demonstration, but was regarded as something self-evident, which, with the exception of Chârvâkas, or Materialists, no philosophical school or religious sect of India ever doubted.

* * * * *

The dominating idea of this doctrine is the firm conviction that *unmerited* misfortune can befall no one. On the ground of this conviction an explanation was sought for the fact of daily observation that the bad fare well, and the good fare ill; that animals, and often even the new-born child, who have had no opportunity to incur guilt, must suffer the greatest agonies; and no other explanation was found than the assumption that in this life are expiated the good and bad deeds of a former existence. But what held true of that existence must also have held true of the one which preceded it; again the reason of formerly experienced happiness and misery could only be found in a preceding life. And thus there was no limit whatever to the existence of the individual in the past. The Samsâra, the cycle of life, has, therefore, no beginning; for “the work (that is, the conduct or actions) of beings is beginningless.” But what has no beginning has by a universally admitted law also no end. The Samsâra, therefore, never ceases, no more than it never began. When the individual receives the rewards for his good and his bad deeds, a residuum of merit and guilt is always left which is not consumed and which demands its recompense or its punishment, and, therefore, still acts as the germ of a new exis-

* Compare on this point Lucian Scherman, *Philosophische Hymnen aus der Rig- und Atharva-Veda-Sanhita verglichen mit den Philosophemen des älteren Upanishads*, Strassburg-London, 1887.

† Compare A. E. Gough, *The Philosophy of the Upanishads and Ancient Metaphysics* London, 1882. The singular unfavorable judgment of the whole philosophy of the Upanishads which Gough pronounces in the opening of his otherwise valuable book, may perhaps be explained by the morbid aversion to all things Indian, which difficult and absorbing work so very frequently produces in Europeans dwelling any length of time in India.

tence. Unexpiated or unrewarded no deed remains; for "as among a thousand cows a calf finds its mother, so the previously done deed follows after the doer," says the *Mahābhārata*, giving in words the view which had long since become in India the universal belief. Now, as the cause of all action is desire, desire was declared to be the motive power of the eternal continuance of life. Again, as desire was conceived by the Indian mind to have its root in a sort of ignorance, in a mistaking of the true nature and value of things, in ignorance, it was thought, the last cause of *Samsāra* was hidden. Equally as old is the conviction that the law which fetters living beings to the existence of the world can be broken. There is salvation from the *Samsāra*; and the means thereto is the saving knowledge, which is found by every philosophical school of India in some special form of cognition.

The dogmas here developed are summarised by Deussen, "System des Vedānta," pp. 381-382, in the following appropriate words: The idea is this, that life, in quality as well as in quantity, is the precisely meted, absolutely appropriate expiation of the deeds of the previous existence. This expiation is accomplished by *bhoktritvam* and *kartritvam* (enjoying and acting) where the latter again is converted into works which must be expiated afresh in a subsequent existence, so that the clock-work of atonement in running down always winds itself up again; and this unto all eternity—unless the universal knowledge appears which.....does not rest on merit but breaks into life without connexion with it, to dissolve it in its innermost elements, to burn up the seeds of works, and thus to make impossible for all future time a continuance of the transmigration.

What Deussen here expounds as a doctrine of the Vedānta system is a body of ideas which belongs alike to all systems of Brahman philosophy and to Buddhism and Jainism. But the power of which inheres in the actions of beings extends, according to the Indian idea, still farther than was stated in the preceding exposition. This subsequent effectiveness of guilt and of merit, usually called *adrishta* "the invisible," also often simply *karman*, "deed, work," not only determines the measure of happiness and suffering which falls to the lot of each individual, but also determines the origin and evolution of all things in the universe. At bottom this last thought is only a necessary consequence of the theory that every being is the architect of its own fate and fortunes into the minutest details; for whatever comes to pass in the world, some creature is inevitably affected by it, and must, therefore, by the law of atonement have brought about the event by his previous acts. The operations of nature, therefore, are the effects of the good and bad actions of living beings. When trees bear fruits, or the grain of the fields ripens, the power which is the cause of this, according to the Indian, is human merit.

Even in the systems which accept a God, the sole office of the Deity is to guide the world and the fates of creatures in strict agreement with the law of retribution, which even he cannot break. For the many powers to which the rest of the world, orthodox and unorthodox, ascribe a determinative influence on the lot of individuals and nations as also on the control of the forces of nature,—divine grace and punishment, the order of the world, foresight, fate, accident,—in India there is no place by the side of the power of the work or deed which rules all with iron necessity. On

these assumptions all Indian philosophy, with exception of materialism, is founded.

The most important theme of the early Upanishads, which stand at the head of the real philosophical literature of India, is, as we know, the question of the Eternally-One. The treatment of this question forces all other considerations into the background and culminates in the principle that the Atman, the innermost self, the soul of the individual is one with the Brahman, the eternal, infinite power which is the ground of all existence. In opposition to this idealistic monism of the Upanishads, Kapila founded the oldest real philosophical system of India in the atheistic Sāmkhya philosophy, which bears a strictly dualistic character and sees in the knowledge of the absolute difference between mind and matter the only means of attaining the highest salvation, that is, the eternal rest of consciousness existence. The contents of this system have already been sketched in the current volume of *The Monist*, page 177; an exhaustive exposition of its principles is given by the author in his work on the "Sāmkhya Philosophy," Leipsic, H. Haessel.

In all main outlines the Sāmkhya system supplied the foundations of Buddhism and Jainism, two philosophically embellished religions, which start from the idea that this life is nothing but suffering, and always revert to that thought. According to them, the cause of suffering is the desire to

live and to enjoy the delights of the world, and in the last instance the "ignorance" from which this desire proceeds; the means of the abolition of this ignorance, and therewith of suffering, is the annihilation of that desire, renunciation of the world, and a most boundless exercise of practical love towards all creatures. In the subsequent time, it is true, Buddhism and Jainism so developed that some of their teachings were stoutly contested in the Sāmkhya writings.* These two pessimistic religions are so extraordinarily alike, that the Jaina, that is, the adherents of Jina, were for a long time regarded as a Buddhist sect, until it was discovered that the founders of the two religions were contemporaries, who in turn are simply to be regarded as the most eminent of the numerous teachers who in the sixth century before Christ in North Central India opposed the ceremonial doctrines and the caste-system of the Brahmans. The true significance of these religions lies in their high development of ethics, which in the scholastic Indian philosophy was almost wholly neglected. Buddhism and Jainism agree, however, with the latter, in the promise, made by all real systems of India, to redeem man from the torments of continued mundane life, and in their perception of a definite ignorance as the root of all mundane evil; but in the philosophical establishment of their principles, both method and clearness of thought are wanting.†

It must also be mentioned in this

* One question here was of the doctrine of the Jaina, that the soul has the same extension as the body—a thought which is refuted by the argument that everything bounded is perishable, and that this would hold good with all the forces of the soul, as this in its transmigration through different bodies must be assimilated to the bodies that receive it, that is must expand and contract, a feat achievable only by a thing made up of parts. But main points attacked are the following views of Buddhism. The Sāmkhyas principally impugn the Buddhist denial of the soul as a compact, persistent principle, further the doctrine that all things possess only a momentary existence, and that salvation is the annihilation of self. From this it is plain, that the Sāmkhyas of the later epoch saw in Buddhism, which nevertheless was essentially an outgrowth of its system, one of its principal opponents.

† Compare especially the Buddhistic formula of the causal nexus in Oldenberg's *Buddha*; Part II, Chapter 2.

connexion that the religions of Buddha and Jains have as little broken with the mythological views of the people as the Brahmanic philosophical systems. The existence of gods, demigods, and demons is not doubted, but is of little importance. It is true, the gods are more highly organised and more fortunate beings than men, but like these they also stand within the Samsāra, and if they do not acquire the saving knowledge and thus withdraw from mundane existence, must also change their bodies as soon as the power of their formerly won merit is exhausted. They, too, have not escaped the power of death, and they therefore stand lower than the man who has attained the highest goal.* Much easier than the attainment of this goal is it to lift oneself by virtue and good works to the divine plane, and to be born again after death on the moon or in the world of Indra or of Brahman, etc., even in the person of one of these gods; but only foolish men yearn after such transitory happiness.

In the second century before Christ the Yoga philosophy was founded by Patanjali. In part, this event is simply the literary fixation of the views which were held on asceticism and on the mysterious powers which it was assumed could be acquired by asceticism. The Yoga, that is, the turning away of the senses from the external world, and the concentration of the mind within, was known and practised many centuries previously in India. In the Buddhistic communion, for example, the state of ecstatic abstraction was always a highly esteemed condition. Patanjali, now, elaborated the doctrine of concentration

into a system and described at length the means of attaining that condition, and of carrying it to its highest pitch. The methodical performance of the Yoga practice, according to Patanjali, leads not only to the possession of the supernatural powers, but is also the most effective means of attaining the saving knowledge.

(To be continued.)

R. GARBE.

COUNT TOLSTOY'S PHILOSOPHY OF LIFE.

BY ERNEST HOWARD CROSBY.

DURING the past few years much has been said of certain peculiar features of Count Tolstoy's doctrines, and his views on the subject of marriage and physical labor, his manner of dressing and living, his objections to wine and tobacco, to gold and silver, are familiar subjects of discussion. To appreciate justly a man's opinions, however, we should examine them from the inside and grasp first those ideas which lie at the base of his system. In the case of the Russian moralist the task of separating the essential from the incidental has fortunately been performed by himself, and in his treatise on "Life"† he gives us the very core of his faith. The fact that the author is the greatest living novelist and one of the conspicuous figures of the age would be enough to give to this volume the interest at least of curiosity. But it is rather on account of its

* This belief in developed ephemeral gods has nothing to do with the question of the eternal God accepted in some systems. The use of the special word (*īakṛā*, "the powerful") in the Indian philosophy plainly grew out of the endeavor to distinguish verbally between this god and the popular gods (*deva*).

† "Life," by Count Tolstoy, Thomas Y. Crowell & Co., New York.

intrinsic worth—because it presents with all the freshness of a new discovery one of the oldest solutions, and perhaps the truest, of the mystery of life—that it seems worth while to call attention to the book.

Most men, he says, lead only an animal life, and among these there are always some who think themselves called upon to guide humanity. They undertake to teach the meaning of life without understanding it themselves. These teachers are divided into two classes. To the first, composed of scientific men, he gives the name of "Scribes." These it is who declare that man's life is nothing but his existence between birth and death, and that this life proceeds from mechanical forces—that is, from forces which we style mechanical for the express purpose of distinguishing them from life. It is only in the infancy of a science, when it is as yet vague and indefinite, that it can thus pretend to account for all phenomena of life. Astronomy made the attempt when it was known as astrology; chemistry assumed the same role under the name of alchemy; and to-day the science of biology is passing through a similar phase. While occupied with one or more aspects of life, it claims to embrace the whole. The other class of false doctors he calls the "Pharisees." They are those who profess verbally the tenets of the founders of the religions in which they have been educated, but who do not comprehend their real meaning and consequently contend themselves with insisting on forms and ceremonies.

The wars of the Scribes and Pharisees—to wit, of false science and false religion—have so obscured the definitions of life laid down ages ago by the great thinkers of mankind, that the Scribes are quite ignorant that the dogmas of the Pharisees have any reasonable foundation at all; and strange to

say, the fact that the doctrines of the great masters of old have so impressed men by their sublimity that they have usually attributed to them a supernatural origin, is enough to make the Scribes reject them. Because the speculations of Aristotle, Bacon and Comte have appealed to only a small number of students—because they have never been able to gain a hold on the masses and have thus avoided the exaggerations produced by superstition—this clear mark of their insignificance is admitted as evidence of their truth. As for the teachings of the Brahmins, of Buddha, of Zoroaster, of Lao-Tse, of Confucius, of Isaiah, and also of Christ, they are taxed with superstition and error simply because they have completely transformed the lives of millions of men.

Turning from the futile strife of Scribes and Pharisees we should begin our researches with that which we alone know with certitude, and that is the "I" within us. Life is what I feel in myself, and this life science cannot define. Nay, it is my idea of life rather which determines what I am to consider as science, and I learn all outside of myself solely by the extension of my knowledge of my own mind and body. We know from within that man lives only for his own happiness, and his aspiration towards it and his pursuit of it constitute his life. At first he is conscious of the life in himself alone, and hence he imagines that the good which he seeks must be his own individual good. His own life seems the real life, while he regards the life of others as a mere phantom. He soon finds out that other men take the same view of the world, and that the life in which he shares is composed of a vast number of individualities, each bent on securing its own welfare and consequently doing all it can to thwart and destroy the others. He sees that in

such a struggle it is almost hopeless for him to contend, for all mankind is against him. If on the other hand he succeeds by chance in carrying out his plans for happiness, he does not even then enjoy the prize as he anticipated. The older he grows, the rarer become the pleasures, ennui, satiety, trouble, and suffering go on increasing; and before him lie old age, infirmity, and death. He will go down to the grave, but the world will continue to live. The real life, then, is the life outside him and his own life, which originally appeared to him the one thing of importance, is after all a deception. The good of the individual is an imposture, and if it could be obtained it would cease at death. The life of man as an individuality seeking his own good, in the midst of an infinite host of like individualities engaged in bringing one another to naught and being themselves annihilated in the end, is an evil and an absurdity. It cannot be the true life.

Our quandary arises from looking upon our animal life as the real life. Our real life begins with the waking of our consciousness, at the moment when we perceive that life lived for self cannot produce happiness. We feel that there must be some other good. We make an effort to find it, but, failing, we fall back into our old ways. These are the first throes of the birth of the veritable human life. This new life only becomes manifest when the man once for all renounces the welfare of his animal individuality as his aim in life. By so doing he fulfils the law of reason, the law which we all are sensible of within us—the same universal law which governs the nutrition and reproduction of beast and plant. Our real life is our willing submission to this law and not, as science would have us hold, the involuntary subjection of our bodies to the laws of organic

existence. Self-renunciation is as natural to man as it is for birds to use their wings instead of their feet; it is not a meritorious or heroic act; it is simply the necessary condition precedent of genuine human life. This new human life exhibits itself in our animal existence, just as animal life does in matter. Matter is the instrument of animal life, not an obstacle to it; and so our animal life is the instrument of our higher human life and should conform to its behests.

Life, then, is the activity of the animal individuality working in submission to the law of reason. Reason shows man that happiness cannot be obtained by a selfish life, and leaves only one outlet open for him, and that is love. Love is the only legitimate manifestation of life. It is an activity which has for its object the good of others. When it makes its appearance, the meaningless strife of the animal life ceases.

Real love is not the preference of certain persons whose presence gives one pleasure. This, which is ordinarily called love, is only a wild stock on which true love may be grafted, and true love does not become possible until man has given up the pursuit of his own welfare. Then at last all the juices of his life come to nourish the noble graft, while the trunk of the old tree, the animal individuality, pours into it its entire vigor. Love is the preference which we accord to other beings over themselves. It is not a burst of passion, obscuring the reason, but on the contrary no other state of the soul is so rational and luminous, so calm and joyous; it is the natural condition of children and the wise. Active love is attainable only for him who does not place his happiness in his individual life and who also gives free play to his feeling of good-will toward others. His well-being depends

upon love as that of plant on light. He does not ask what he should do but he gives himself up to that love which is within his reach. He who loves in this way alone possesses life. Such self-renunciation lifts him from animal existence in time and space into the regions of life. The limitations of time and space are incompatible with the idea of real life. To attain to it man must trust himself to his wings.

Man's body changes; his states of consciousness are successive and differ from each other; what then is the "I"? Any child can answer when he says, "I like this; I don't like that." The "I" is that which likes—which loves. It is the exclusive relationship of a man's being with the world, that relation which he brings with him from beyond time and space. It is said that in his extreme old age, St. John the apostle had the habit of repeating continually the words, "Brethren, love one another." His animal life was nearly gone, absorbed in a new being for which the flesh was already too narrow. For the man who measures his life by the growth of his relation of love with the world, the disappearance at death of the limitations of time and space is only the mark of a higher degree of light.

My brother, who is dead, acts upon me now more strongly than he did in life; he even penetrates my being and lifts me up towards him. How can I say that he is dead? Men who have renounced their individual happiness never doubt their immortality. Christ knew that He would continue to live after His death because He had already entered into the true life which cannot cease. He lived even then in the rays of that other centre of life toward which He was advancing, and He saw them reflected on those who stood around Him. And thus every man who renounces his

own good beholds; he passes in this life into a new relation with the world for which there is no death; on one side he sees the new light, on the other he witnesses its action on his fellows after being refracted through himself; and this experience gives him an immovable faith in the stability, immortality, and eternal growth of life. Faith in immortality cannot be received from another; you cannot convince yourself of it by argument. To have this faith you must have immortality; you must have established with the world in the present life the new relation of love, which the world is no longer wide enough to contain.

The above résumé gives a most inadequate idea of Count Tolstoy's philosophy of life, but it is sufficient to bring out the salient points, to wit, his idea of the failure of man's ordinary life, of the necessity, in the course of nature, of loving self-renunciation, and of the resulting growth in love and the realization of immortality on earth.

"But this is sheer mysticism," is doubtless the first objection. Yes, it assuredly is, but that is no argument against it. Mysticism is nothing but the recognition of the other world as a palpable fact instead of as an abstract theory. All religions had their origin in mysticism, and in so far as they have wandered away from it, just so far have they fallen into formalism. Mysticism is really religion at first hand, such as the faith of General Gordon, who used to say that he believed in the "real presence," meaning, as he explained, the actual manifestation of God in his own soul. It is not becoming for those at least who profess to put their confidence in Him who said, "The kingdom of God is within you," to quarrel with the man who finds it there. In short, all Christians should be more or less mystics.

If, then, admitting that the treatise on "Life" is in fact mystical, we

compare it with the works of those to, whom the name of mystic is usually given, we are at once struck by the remarkable sanity of the Russian author. The practice of exploring the unseen world is often dangerous for those who attempt it, but Count Tolstoy has escaped the vagaries of Boehmen, the visions of Swedenborg, and the hysterical excesses of St. Theresa. And the reason of his freedom from these extravagances is not far to seek. He opens a door into the invisible, but it is not the door of mere contemplation, of quietism, of retirement into self. There is something morbid in the very idea of making deliberate excursions into another sphere. Here lies the mistake of the Christian ascetics, of the Persian Sufis, of the Hindoo Buddhists, and of the Theosophists of to-day. We may well suspect any form of religion which withdraws a man's interests and labors from this world; its cornerstone must be selfishness in spite of any disguises.

Count Tolstoy's door to the mysteries, however, is simply active love for mankind. According to him, pre-occupation in working for the happiness of others has a reflex action in the depth of our being which makes us feel eternal life. It is this intensely practical side of his mysticism which preserves its equilibrium. Other mystics have made much of love, but it has almost always been an internal love of the Deity which discouraged action and gave free scope to diseased imagination. Of all the old mystics the German Tauler bears perhaps the greatest resemblance to Count Tolstoy, and Vaughan refers to his remarkable combination of inward aspiration and outward love and service (Vaughan's "Hours with the Mystics," fifth edition, vol. i, pp. 251-256). It is noticeable, too, that Swedenborg speaks of offices of charity as the means of conjunction

with heaven ("Heaven and Hell," i, 360).

Lawrence Oliphant, who owed much to Swedenborg, professed opinions substantially identical with those of Count Tolstoy, but the final outcome of his theological speculations, with its detailed account of things celestial and terrestrial, makes the simplicity of the latter conspicuous by contrast. Trances and visions may be very edifying to him who indulges in them, but they are very apt to unfit him for leadership of the masses of mankind, for these cannot follow him, and it is best that they should not.

The proper answer for me to make to the member of the Theosophical Society who wishes to convert me to his belief in the seven planets and the astral body and Karma and Devachan is that these things are none of my business. Granted that I am an immortal being, still this life is too short to study eternity in. But when a man comes to me laying stress on my duties here on earth and promising me the proof of the truth of his doctrines in my own consciousness, I can well afford to give him a hearing. Count Tolstoy makes no claim to novelty for his teaching. It is that of Christianity—of the Christianity of the Sermon on the Mount as distinguished from that of the Council of Niceæ. He virtually says to us: "Renounce your selfish ends; love all men—all creatures—and devote your life to them. You will then be conscious of possessing eternal life and for you there will be no death."

No appeal is made to argument, but we are asked to test the theory in our own experience, and this it is possible for us to do, for love is to a certain extent at every one's command. Ruysbroeck, the German mystic, says: "Everything depends on will. A man must will right strongly. Will to have humility and love and they are thine" (Vaughan,

vol. i, p. 82.) This is entirely consistent with the teaching of Christ, for He says, "A new commandment

I give unto you, that ye love one another."

THE ARENA.

BHAGABATGITA WITH SANKARBHASYA.

(Continued from page 153.)

HE whose every undertaking is free from every trace of desire and whose actions are consumed by the fire of wisdom is called *wise* by men of discrimination. 19.

Sankara. The act of seeing *in-action in action* is here extolled. All actions of the discriminating man, if undertaken without a motive and simply intended either to set an example to others or to meet the bare necessities of life produce no fruit and are consequently burned by the fire of wisdom. Action here includes both *good* and *bad* actions. The word Pandit is used in a spiritual sense.

He who is free from all attachment in work, who is self-satisfied and whose actions are free from all motives, temporal or spiritual, is really passive even though working. 20.

Sankara. Some persons just after realising the nature of *ātman* which is inactive leave all work except what is necessary to meet the bare necessities of life; others continue to perform all sorts of work, not for serving their own purpose but for the sake of setting example to the people. The sloka means:

Leaving the sense of agency and attachment, satisfied with the knowledge of self, free from all worldly desires and all temporal or spiritual

motive, such a being not working for any selfish end but simply for setting example to the people is free from work even though working on account of his being conscious of the passive nature of his own self.

Free from the desire of the reward of his actions, always contented and independent, and performing only those actions which are necessary for the support of his body he remains untouched by sin. 21.

Sankara. He who, in the manner stated before, realises the passive nature of *ātman*, naturally looks with indifference in the fruit of his works either in this life or in the next and renounces all work except those necessary for the maintenance of his body. The present sloka explains this:

Devoid of all *hō*, controlling the mind and the senses, renouncing every undertaking except that required for the maintenance of the body (leaving the sense of agency even in the latter), the wise does not incur sin. The word *sin* (पापम्) here includes not only sin properly so-called but also virtue (वर्त) in as much as both virtue and vice are hindrances to the upward flight of the devotee.

In the above sloka discussion is raised with regard to the word *वर्त* (i. e., belonging to the body). "The word may mean either as necessary

for the maintenance of the body" or it may mean "done or performed by means of the body." Sankara endorses the former view. The latter he objects on the following grounds :

If the word Shárirā (शरीर) here means "that which is performed by means of the body," then even those actions which are prohibited by the Shástras will be regarded as sinless. In the next place, no distinction can be maintained between the performance of good as well as bad actions, both being sinless.

Satisfied with gains received unasked, placed above the influence of the pair of opposites, free from the sense of envy, and equal in success or its opposite, the doings of such a being do not produce fruit. 22.

Sankara. Here the way is pointed out by adopting which the seeker after Moksha will be able to fulfil the necessities of his physical existence.

Satisfied will alms received un-

asked, not losing the evenness of the mind though afflicted by heat or cold, pain or pleasure, free from envy as well as unaffected by the success or disappointment met with even in getting daily bread always thinking while trying to procure the bare necessities of life, "I cannot do anything, only the qualities act," such a being never becomes bound even though working. His actions are being burned by the fire of wisdom.

The work of him who is free from attraction and whose mind is filled with spiritual wisdom is done for the satisfaction of God. This being so, the whole of the work including its fruit is destroyed. 23.

Sankara. The result of the actions of the man who is made to work on account of Prárabdha but who thinks, "I am doing nothing," is here described.

In this sloka, the commentary of Sankara is the same as the literal translation of the sloka.

MANISHAPANCHAKAM

OF

SRI SANKARACHARYA.

S bow to the Paramátmā of good form, omnipresent, the all-knowing, the all-healthy, the omnipotent, the eternal, the pure, the non-máyávic and the formless. I bow to the feet of the Almighty, who is always healthy, who is not manacled by climatic differences nor by change of form, nor by sin and who is the last and best resort for all people that bow to him.

Siva, mercy and riches incarnated,

intent upon freeing the creatures of this world who are immersed in the ocean of misery from the trammels of samsár, appeared in days long gone in a chandála incognito before Stee Sankaráchárya who was going to the holy city of Benares when he having seen Siva under the disguise of a chandála wanted him to go aloof when the máyávic chandála told him thus :

"O greatest of Rishis ! kindly an-

wer the following queries of mine properly : Are you wanting my annamayakosa to go aloof from your annamayakosa? Or, are you wanting my animate soul to stand aloof from your animate soul? He who thus questions the veracity of the Rishi's statements, doubts them in order to establish his own theories. It is not right to accept the first question for as your body is a body of food so also is mine. So, on that hypothesis you have certainly no right to make me stand aloof from you. Nor is the second question acceptable, for animate existences are the same anywhere. So it is improper to talk of a multiplicity of souls and a consequent differentiation between them.

"Whence arises the difference between a Brahmin and a non-Brahmin in Parabrahma, who shines supreme as a waveless ocean unalloyed and pure and who is far above the *máyá*-vic, inanimate and sorrowful *aham-kār* (egoism). To give an example or two, is there any difference between the reflection of the sun as it appears in the holy waters of the Ganges and that which appears in the drains of a chandál street? As the *ákāśa* which fills a golden or an earthen pot is not manacled by any good or bad characteristics so the soul is characterless.

"Whoever sees differences in one's own things would never be freed from the trammels of *samsár* which lead as a necessary consequence to death. It is not right to look for true differences in realities when such differences are the product of noble and mean bodily *upádhis*."

Having thus heard the words of the chandál, incognito Siva, the all-wise and all-worshipped Sankarácárya learnt the Vedanta sutras by every means possible, felt no differentiation of caste any longer as his mind was always wholly immersed in the ocean of Brahmananda, saw certain *mumúksus* (disciples), re-

vealed his own experiences to them in order that they might be released from caste distinctions without undergoing the preliminary *samádhis*, and enjoy the true unity with Brahma. While narrating to them the means of attaining this, he showed the unity of the individual soul, the witness of all *Jágratávasthás*, with the universal soul.

Sankara has said that whichever soul in sleep, dream and waking states illuminates the universe and remaining in all animate and inanimate existences from protoplasm to Brahma sees the world as a witness—such an intelligent soul is myself, such an intelligent viewer is myself—whoever has firmness of faith in this be he a chandála or a twice-born man, I recognise him as my Guru.

Whoever recognises that the always pure Parabrahma is myself, and the world in which I see a differentiation of beings is a mere *máyá*, an illusion, I recognise him as my Guru be he a man of any sort or kind.

Whoever maintains that this dual world becomes unified in *chit*-Brahma and that this *chit*-Brahma, the universal cause, is the only true existence, whoever firmly believes that this world is created using the three-charactered *máyá* (illusion) as an instrument, he is my Guru be he any sort of person.

The world being a busy world appears to be true. You say that the silver in the mother-of-pearl is a new reality. How could the world in which we move and which we see every day be a non-reality? If you should say how I can account for *advaita* unless I recognise the non-reality of the world, I answer that the non-reality of the world becomes a necessary consequence if the dual world becomes unified in Brahma and we see such a world. Therefore the wise, intelligent Brahma remains at last. We must al-

ways think that we are Brahma, the formless, the void, the one without a second.

The wise men whose minds are free from egoism, envy, lust and other similar qualities suffer pleasures and pains without the least intention on their part, after submitting their bodies to Karmic Law.

I bow to that átmá which has sway over life, over Indrias, and over sleep.

In talking about the unity of Jiva and Brahma, if we should say I am a *sthulu* person, I am lame, I am deaf &c., the word 'I' as referring to self seems to apply to the átmá which partakes of the characteristics of the bodily organs. But that which appears like the bodily organs is not the átmá. For it is within the reach of every person's experience to say this is *my* body, this is *my* eye, this is *my* ear, this is *my* life, this is *my* mind, this is *my* intelligence, and to consider the difference between the *num* and the *tuum*. By thus telling it we seem to think that the átmá is different from the organs of the self.

When the 'I' is referred to the átmá, the 'I' in such a case clearly appears to the mind of every object of the creation as different from the organs of the body, the mind and the intelligence.

When we talk of *this* object, *that* object and refer the words to a *pot* &c., we consider the objects to be different from our self. Similarly it is manifest by the foregoing sentence that since we apply the words 'this,' 'that' &c., to our bodily organs, we consider these as we consider pots &c., to be different from our átmá. It is plain therefore that the átmá which is called the 'I' is the Sachidánanda Brahma. The bodily organs to which the word 'this' is applied are not the átmá.

The term 'Sachidánanda' was ap-

plied to the 'I' without the bodily organs. But while we say 'I am a man,' the expression means that the term 'man' is applied to 'me.' Here 'Sachidánanda' refers to 'man' and 'I' to the 'átmá.' The expression therefore means the bodily 'I.' Sachidánanda has been applied to this bodily 'I.' But in what has gone before, Brahmata was applied only to the 'I'—the non-bodily átmá. In the expression 'I am a man,' if we should at present attribute Brahmata to the bodily 'I,' the application seems to be inconsistent. But this inconsistency would be removed from what follows. Bodies are not self-luminous but their luminosity is guided by Brahma. They are therefore distinct from the átmá. The I-ness or egoism in such bodies is a mere illusion.

By the preceding objection it is manifest that the term 'I' refers to the átmá and not to the body. But by stating that the átmá is known only by the knowledge of the 'I,' it seems to be understood that the átmá is not self-luminous but becomes luminous by the knowledge of the 'I.' This statement stands in direct antagonism to the saying of the *Sruti* that the átmá is self-luminous. But the objection cannot stand, for the *antahkarana* that is in us rises through the Indrias, sheds its lustre on the external objects, and takes the reflections of such objects into itself, i. e., the external objects are reflected in the *antahkarana*. Had there been no lustre in the mirror which reflects our faces when we look into it, the power of reflection cannot have been generated in it, and so our faces too cannot have appeared in it. Thus if the *antahkarana* had not been self-luminous, it can not reflect external objects.

It is evident that *antahkarana* has luminosity from the fact that by our daily experience we are able to see that it reflects external objects.

This luminosity is not innate to it but is the product of its contact with *átmá* and therefore the *átmá* itself reflects in the *antahkarana*. It is this *antahkarana* that has been hitherto spoken of as the 'I.' The 'I' has already been spoken of as the *átmá*. To the dull-witted the *átmá* has been spoken of as the *antahkarana*. As the guru when initiating his disciple in *Brahma* vidyá teaches the student first in order to lead him step by step that food is *Brahma*, then that life is *Brahma* and then after the highest rung of the ladder is reached shows him that the lower steps are wrong, so after establishing at first that the *antahkarana* called the 'I' is the *Brahma*, when the student objects that the *átmá* known by the 'I' loses its luminosity, the guru says that what is there called *átmá* is *antahkarana*; if *Brahma* is to be known by a knowledge of the 'I,' the *átmá* is to be known by the *antahkarana*; that the *átmá* appearing as a witness is the cause of the luminosity which appears in the *antahkarana*; and that the *átmá* is to be known only through the *antahkarana* known as the 'I'.

If the *átmá* is self-luminous, is there any necessity of the assistance of the *antahkarana* (known as the 'I') to know it? The *átmá* is surrounded by *agnána* or ignorance and

to know *átmá* this ignorance ought to be destroyed. When a person firmly knows that the *antahkarana* and *átmá* are one, he attains the *átmá* *sákshátkára* being himself above *máyávic* ignorance. For the destruction of ignorance therefore the *antahkarana* known as the 'I' is necessary. To say that the individual soul is *Brahma* is therefore not faulty.

Sankara therefore says that he recognises him as his Guru who after fully knowing that the *átmá* which dwells in the consciences of all creatures and guides the various movements of the *indrias* is the same as the self-luminous *átmá* (the universal soul), enjoys the resulting *Brahmánanda*.

It is but natural for every person to love his *átmá* i. e. himself better than any other object. There can be no love on any uninteresting object. Therefore experience shows that the *átmá* is of greatest interest. Since the form of *Brahma* is *ánanda*, Sankara says that the individual soul attains *Brahmatva*. *Indra* and other angels are satisfied with a very little *Brahmánanda*. The man who enjoys eternal bliss having an aimless mind becomes an object of adoration to the angels.

G. R. S.

THE ORIGIN OF SMALL-POX.

THE disease, "the dreadful plague of the *mlechas*," is supposed to have had its origin in the following legend. The story itself may appear curious to many. It is certainly the characteristic of a pathetic episode from one of our numerous *puránas* and has obtained currency in many parts of the Madras presidency.

Once upon a time, matters little

when, there lived a learned and pious *Bráhmaṇa* in a beautiful little village of the Godavari delta. He spent his days in teaching the *Vedás*, as all *Bráhmaṇas* of old India did, and had thus gathered around him a small circle of young *śishyas*. To comfort his old age and revive his drooping spirits he was blessed with a daughter. But this domestic happiness was only shortlived and

was marred by the death of his devoted *dharma-patni*. This sorrow was however mitigated in a way by the lisping condolence of his infant daughter and by the pleasure he derived in bringing her up with care—a pleasure which falls to the lot of all old men who suddenly find themselves fathers. The child grew up to be a fair and intelligent girl and her father took care to give her a good education. At this stage of the old man's life an incident occurred which led to the final tragedy we shall relate.

In a certain village in one of the Southern districts, there was a cobbler and his wife both of whom died leaving an only boy. The young fellow was fair and clever and finding himself helpless—not having been trained in his father's profession—resolved to leave his native village to the Northern parts and earn a livelihood there. With no settled purpose he pushed his journey on until he arrived in the village of our old Bráhmaṇ. Here the cobbler boy mischievously thought of personating a Bráhmaṇ, wore the holy thread, which he had somehow managed to obtain, and sought to be admitted a disciple of our old Vedic perceptor. The boy's good looks and intelligence worked in his favour, he entered the circle of *Brahmacháris* and was taught the Vedás as if he were a descendant of *Rishis*. His progress in the learning of the Shástras was rapid and he was soon talked of as the best. *Shástri* in the village of the younger generation. This fact created a closer attachment between the *Guru* and his disciple of whose low descent the former had not the slightest suspicion.

The old man's daughter had by this time sufficiently grown in years to make him anxious about her marriage; and in a most unguarded moment he resolved to accept his cobbler disciple as his son-in-law

without making the necessary preliminary enquiries about the boy's descent "*tripursham*," as enjoined by the Shástras. The match was arranged and the ill-fated couple united in holy wed-lock. The Brahman wife of the learned cobbler soon gave birth to many children who strangely enough were destined to reveal the truth of their father's descent.

Every child has a favourite toy of its own and tries to imitate in play what its parents may do in earnest necessity. But the children of our cobbler Bráhmaṇ took delight in giving the shape of shoes and slippers to whatever they might get hold of. They would tear up a portion of their grandfather's *krishna ajinam* cut it into the shape of a shoe, stitch it with a thorn and the worn-out holy thread, and produce a neat pair of slippers. Such child's play was indeed a matter of serious consideration of at least that parent who had Bráhmaṇ blood in her veins. The matter was noticed more than once and in spite of the mother's endeavours to divert their attention from that hated play, the children showed a persistence which was something more than merely childish. The woman thereon became furious and swore to sift the matter. At dead of night, arming herself with a knife she awoke her husband, stood before him like the "avenging Angel" and with the weapon of death in her hand fearfully demanded the truth from him. The horrible confession was made by the man who took courage in the thought that it had become too late for his wife to retrieve the infamy. The next morning she went to her father and asked him what the *práyaschittam* was for an earthen pot polluted by the touch of a dog; and the pundit said that throwing it into the fire was the only purification for it. Her resolve was at once calmly taken. The same evening

she purposely sent her father away from the house with a commission, scribbled some lines on the wall of her house, and at night when all was silent, when the cobbler and the children, who were living testimony to her disgrace, were soundly sleeping in their beds, she quietly slipped out of the house and in a few minutes returned to her place beside her husband. The house was immediately on fire which was not extinguished until the inmates were either choked to death or burnt to ashes. The old man returned to the village next morning only to see this fearful tragedy and, from the lines on the wall of his house, received the dying reprimands of his daughter for his indiscretion. It is said that not long after he died of a broken heart.

This woman or rather the spirit of her who was the daughter of a

Bráhmaṇ and the wife of a cobbler is believed to be the elemental which brings on small-pox.

The excessive heat and the burning sensation of the body and the consequent necessity for cool dirt in cases of small-pox, the custom of feeding people, more especially children, with cold rice mixed with curd in mitigation of the small-pox deity, the practice of standing amidst a pool of water and reciting the "Sitalá Stotram," the total abstinence from sexual intercourse strictly observed in those houses which are visited with the disease, the very name* given to it by the Dravidian peoples, and the havoc which it commits when once it enters the camp of a community of cobblers—all these facts are adduced as evidence in favour of this legendary origin of the disease. C. V.

ASTROLOGY.†

(Continued from page 160.)

CHAPTER IV.

OF SATURN.*

SATURN is the most powerful, and at the same time, the most malignant of the planets.

N. B.—MR. WILSON seems to consider his malefic influence as inferior to that of MARS, but we can by no means agree with this opinion. It is true, the effects of Mars may be more sudden, and consequently more remarkable, but at the same time they are neither so malevolent nor so lasting.

Mars and Saturn compared:—

(1) MARS may be compared to a fever, violent indeed, but short in

its duration—while (2) SATURN resembles a consumption, which though hardly perceptible in its progress, is not to be averted by any human skill.

I. In Nativities:—SATURN is most terrible and destructive.

(1). If placed in the *mid-heaven*, he causes ruin and disgrace; the person is unfortunate in almost everything, and upon the direction of SATURN to the cusp is generally irretrievably ruined. There is scarcely any aspect, however powerful, which can counteract this position.

* Literally means "the Lady" or more correctly "the big Lady."

† For information regarding the "Astrological Bureau" in connexion with the present Astrological series, see advertisement in the title-pages of the first five numbers of Volume IV.

(2) When in the *fourth* in opposition to this point, although certainly *weaker*, he is very unfortunate.

(3). When placed in the *ascendant or seventh*, the native is subject to *falls blows* or other accidents.

(4). If in *conjunction* or evil aspect with the principal significators of mind, the person will be melancholy and hypochondriac, always fretting and repining, timorous and fearful, and a great lover of solitude, penurious and niggardly, such characters not unfrequently, hide money and other valuable property in the earth or secret places.

N. B.—(1) Those individuals who are much under the influence of SATURN, will generally be found to be very *nervous*; --he is undoubtedly the cause of melancholy madness.

(2) The natives of SATURN are generally very *malicious, firm in their friendships*, and *implacable in their enmities*; *close, thoughtful, and reserved*. and without the assistance of MARS, very *bashful*.

(3). If SATURN be in good aspect with Jupiter, the evil is much diminished, although Jupiter himself is perhaps not much improved by the familiarity.

(4). If SATURN be in *conjunction* or *bad aspect* with MARS, the disposition is extremely evil, to the cowardly revengeful disposition imparted by SATURN is added a portion of courage, which often leads to the most dreadful enterprises.

(5). If SATURN be in *good aspect* to the luminaries or MERCURY, he gives much of prudence and subtlety and the whole conduct of the native evinces much *permanency*, and *stability*.

• II. In Horary Question :—

(1). SATURN rules *Aquarius* by day, and

(2). *Capricorn* by night.

(3). He also governs the *Airy Triplicities* by day.

(4). His *exaltation* (उन्नयन) is *Libra*, his *fall* (नोचयन) in *Aries*—his *detriment* in *cancer* and *Leo*.

[*Def.* (1) The *querent* is the person who asks a question, (2) The *querited* is the person or thing enquired about].

N. B.—(1) The *querent* will be most successful in dealing with *aged* persons, and in *mining* and *agricultural* speculations.

(a) If *well-dignified*, the person signified by SATURN is acute, grave, and circumspect; fond of money, and very laborious, and patient in his endeavours to acquire it; long in forming an opinion, (which when once decided is generally pretty correct), and obstinate in maintaining it.

(b) If *ill-dignified*, the person signified by SATURN is sordid, jealous and mistrustful, cowardly and deceitful, envious, covetous, without natural affection, miserable, wretched, and universally despised.

CHAPTER V.

OF JUPITER.

JUPITER is the largest, and, next to Saturn, the most powerful planet in our system.

I. In Nativities :—

Those persons in whose nativities JUPITER is *most powerful*—are generous, open and sincere, neither practising fraud themselves, nor suspecting it in others; above any mean or unworthy action; their carriage is manly and noble, far removed from the *sheepish stupidity* of SATURN, or the *impudent forwardness* of MARS. They are scrupulously honest, firm friends, and generous enemies; religious, kind and charitable.

(1). If in *conjunction* or *bad*

aspect of SATURN, the disposition is remarkably altered :—

The native is profligate, careless, and irreligious, very fretful and peevish, foolish and extravagant.

(2). If JUPITER aspect the luminaries, or (3) be placed in the ascendant,—he gives a sound healthy constitution, capable of resisting very evil directions.

(4). When posited in the mid-heaven,—he confers (a) on the nobility—great honour and dignity; (b) on the merchants—success in trade and speculations.

II. In Horary Questions :—

(1). JUPITER rules *Sagittarius* by day, and

(2). *Pisces* by night.

N. B.—This means that—if in a

horary question *Sagittarius* should be placed in the cusp of the first house, JUPITER would then be said to be the lord (अधिपति) of the ascendant.

(3). He governs the *Fiery Triplicity* by night.

(4). His exultation is in *Cancer*, his fall in *Capricorn*,—his detriment in *Gemini* and *Virgo*.

(a) If well-dignified,—the querent is respectable, fortunate, and prudent, fair in his dealings, and just in all his actions.

(b) If ill-dignified,—the person is dull, hypocritical, mean and very conceited, a sycophant to his superiors, and a tyrant to his dependants.

(To be continued.)

H. M. BANDOPADHYA, F.T.S.

—o—

THE GENESIS STORY OF THE CREATION AND FALL OF MAN.

—•—

IT is not possible here to quote largely to prove my point. I shall allude to only a few passages sufficient for my purpose. Any one who reads the Bible carefully can collect numberless passages to prove the sanction of each of the crimes and moralities mentioned here.

Lying and Deception—If we turn over to 2 Thess. ii, 11, we read: "God shall send them strong delusion, that they should believe a lie."

Ezek. xiv. 9; "If the prophet be deceived when he hath spoken a thing, I, the Lord have deceived that prophet."

In Exod. iii 18, we find that God commands Moses to deceive Pharaoh.

In Josh. ii. 1-6; vi, 25, we see that Rahab is rewarded for treason and falsehood.

Cheating.—"And I [the Lord] will give this people favour in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters: and ye shall spoil the Egyptians" (Ex. iii. 21, 22).

"And the Lord said unto Moses. ... Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold." (Ex. xi, 1, 2).

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of

the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians," (Ex. xii, 35, 36). Here we find the Lord distinctly advising his people to cheat.

Murder.—We find murder taught in the pages of the Bible Ex. xxxii, 27, says: "Thus saith the Lord, God of Israel, "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour."

Ezek. ix, 9: "Slay utterly old and young, both man and woman, infant and suckling."

Jer. xlvii, 10: "Cursed be he that keepeth back his sword from blood."

Jael, the murderess of Sisera, is eulogized in this blessed book. See Jud, v, 24—28.

In their wars the Israelites were often commanded to exterminate the enemy without pity: And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.....And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire." (Num. xxxi, 7—10). When Moses learned that the women and children were saved, this Man of God, and this great legislator orders: "Kill every male among the little ones, and kill every woman that hath known man."

In Deut. iii, 3—6 we read: "The Lord our God delivered into our hands Og also, the King of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities.....And we utterly

destroyed them as we did unto Sihon, King of Hishbon, utterly destroying the men, women, and children of every city." Not even the helplessness of women and children, found its way to the hearts of Jehovah and its people. Joshua's leadership is also another long account of bloodshed and plunder.

Intolerance and Persecution. Deut. xiii, 6—9 teaches: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife or thy bosom, or thy friend, which is as thine own soul, entice thee secretly saying, "Let us go and serve other gods.....Namely, of the gods of the people which are round about you...Thou shalt not consent unto him; neither shall thine eye pity him; neither shalt thou spare; neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be the first upon him to put him to death, and afterwards the hand of all the people."

Mark xvi, 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Paul, who may be said to be the real founder of Christianity says: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 9). And in Gal. v. 12, this great apostle says: "I would they were even cut off which troubles you." It was these, and other similar teachings in God's holy word, that during the course of eighteen centuries deluged Europe with the best and bravest blood. That turned a smiling continent into a vast Aceldama, where the Church purchased her existence with the price of the blood of the grandest and best. That made that continent one huge Golgatha of human skulls. Run over the pages of history and behold the rivers of blood rushing through the once bright land. See the smoke ascending from the piles

where the doubters, the thinkers, the pioneers of human progress are being sacrificed to maintain the existence of this fiend known as Christianity. : *Adultery*.—In Ex. xxi., 7—11 A father is permitted to sell his daughter into concubinage. The word euphemistically translated maid-servant properly means concubine.

Rahab, the harlot, is specially honoured by being one of the chosen ancestresses of the son of God. Other passages might be pointed out if necessary.

Human Sacrifices are sanctioned in the Bible as witness the intended offering of Isaac; also the account of Jephthah's daughter; and other passages. Liv. xxvii, 28, 29.

Injustice to women, cruelty to children, any many other things which civilized beings cannot possibly endorse are taught in these pages. When a Christian tells you that evil is mentioned only to be condemned he either forgets or does not know his Bible.

I have now gone over nearly all I had to say, imperfectly, indeed, I know it has been done, but however imperfect, I have at least shown you, that the course of things have not been so smooth as the Church wishes to make it appear. If I have not succeeded in convincing you of the absurdity of believing this book to be the Word of God—this book which tells you with daring audacity that an all-good and merciful father, as you believe God to be, could give the brutal and ferocious and immoral commands which you have heard me read—I trust I have at least succeeded in arousing in your minds a suspicion of the truth of all you are told to believe, a suspicion which I hope may lead you to a serious investigation of this momentous question. When men like the Rev. Dr. Westcott and others tell me that, for instance, the Epistle of Paul to the

Hebrews, could not possibly have been written by Paul, when he read for instance in Kitto's *Cyclopaedia of the Bible* that the canonicity (that is, its right to a place in the Scriptures) of this Epistle is a pure assumption; when the Rev. Dr. Angus collects 80,000 various readings in the N. T. and Griesbach collects 140,000; when I find that the Hebrew contains verses which are not in the Septuagint, and the Septuagint contains verses which are not in the Heb. or the Samaritan version, when I find devout and orthodox men admitting that the Septuagint is a corrupt and unreliable version, and yet when I learn that Christ quoted from this corrupt and unreliable version in preference to the Hebrew, from which our bibles are translated, I ask you in the name of common sense, what am I to believe? and whether you can blame me for my unbelief? We are not endeavouring, as some Christians assert to tear down public morality, but we are protesting against the elevation of stupidity as intelligence.

"THE GENESIS HISTORY OF THE CREATION AND FALL OF MAN."

Excavations on the site of Nineveh, begun by Sir Henry Layard some years ago, and continued by the late Mr. George Smith, Mr. Rassam, and others, brought to light certain "cylinders and tablets," bearing cuneiform inscriptions, which proved to be records of the Creation and Flood legends, etc. Of two remarkable series of tablets, one gives the story of the Creation and Fall, the other the Izdubar legends. "Izdubar, by some scholars, is supposed to be the Nimrod of the Bible. This series consisted of twelve tablets, and there appear to have been four editions, if not more, in the Assyrian library. All the tablets are much mutilated except

the eleventh, and this contains the Chaldean account of the Deluge, which was committed to writing earlier than the story of the Creation. The first two tablets are occupied with events, for the most part miraculous, in the life of Izdubar. The gods are said to have delivered into his hands the city of Erech (Warka), which is mentioned in Genesis as being one of the cities of Nimrod. Izdubar became monarch over lands extending from the Persians Gulf to the Armenian Mountains, and from the Euphrates to Elam. The eighth tablet of the legend relates how he fell sick, and was told in a dream to undertake a long journey in order to be cured by a sage who dwelt at the mouth of the river Euphrates. Hasisadra, the sage, has survived the Flood on account of his piety, and he relates to Izdubar the story which is read in the eleventh tablet. The inscription records how the gods commanded Hasisadra, or Xisuthrus, as Berosus (third century B.C.) calls him, to build a great ship. Its size and manner of construction are told, and also its purpose: the builder his family, his servants and slaves, are to enter it, with his grain, furniture, and goods—into it enter, and the door of the ship turn. The beasts of the field, and all animals, are also to be sheltered, because a heavy rain from heaven will descend, on account of the wickedness of mankind. The description of the outpouring of the waters is highly poetical. A storm at dawn,—

'Arose from the horizon of heaven, extending and wide;
Vul in the midst of it thundred, and
Nebo and Saru went in front;
The throne bearers went over mountains and plains;
The destroyer Nergal overturned;
Ninip went in front and cast down;
The spirits carried destruction—
In their glory they swept the earth;

Of Vul the flood reached to heaven:
The bright earth to a waste was turned.'

The deluge and storm continued for six days and nights, and then came the calm; and we are told how Hasisadra sat down and wept when the light broke over his face, and he saw the waste of waters. On the seventh day after he sent forth a dove, then a swallow, both of which returned; until, at last, the raven was sent forth, and found once more a home on the earth. We are further told of the exit of all persons and animals from the ship, or ark, and how a sacrifice was offered, and was followed by a covenant and blessing, with an understanding that the world should not again be visited with a similar destruction. These are a few of the most striking incidents in the Chaldean account of the Flood, and the agreements and differences between it and the Mosaic account are very remarkable, both of which differ from the history of Berosus, the Babylonian priest, who derived his knowledge, like the writers of other Assyrian copies, from the more ancient Chaldean text.

"Equally interesting is the story of the Creation, which contains also very striking agreements with the Book of Genesis, but has fuller details and incidents not mentioned by Moses. It relates the fall of a celestial being corresponding to Satan, and a war in heaven; the creation of the world by successive stages, and each of which, as it appeared, was pronounced by the Deity to be good; last of all the creation of man endowed with speech and divinely instructed as to his noble state and privileges; then the temptation by a dragon, and the fall of man, bringing upon him the course of Deity. Oriental scholars are still undecided about the meaning of proper names in the legends, and their correspondence with those in the Bible;

and also as to the geographical position of the mountain on which the ark rested. One derivation that is agreed upon is too interesting to be omitted: The name Adam given to the first man in Genesis, is found in the Chaldean account of the Creation as meaning all mankind—Adami, or Admi. On a very early Babylonian seal in the British Museum one of the most ancient legends seems to be illustrated by the drawing of two figures seated, one on each side of a sacred tree, and reaching forth a hand to its fruit, while behind one of the persons is stretched a serpent. The variations between the earliest Assyrian copy, the history of Berosus, and the Bible are such as to preclude the idea that one borrowed from the other. They all suggest that each was a separate, independent embodiment of an earlier tradition, the common source of all the narratives. When Abraham left 'Ur of the Chaldees' he would certainly carry with him traditions of his early home similar to those which afterwards formed part of the Hebrew history.

Much of the ancient literature contained on these clay tablets was destroyed beyond restoration by their being broken into thousands of pieces, and, "and when we learn that the Royal Library at Nineveh contained at least 30,000 tablets, the few in comparison we possess, however highly we may prize them, cannot but make us impatient to have unearthed the thousands that still lie in the mounds of Konyunjik. Yet, inestimable as is the value of what has been recovered, pieced together, and deciphered, the interest does not lie in the fact alone that it is from the contents of an ancient Assyrian library that we have new light and fresh meaning given to history, but chiefly because this very literature was in most

part, derived from that of a much older nation—the Chaldeans. When we have read how Abraham left 'Ur of the Chaldees,' we have, perhaps, not often imagined him as going out from a city that had a royal palace, a library, and a temple for religious worship; we have not fully realised that this city was the centre of a nation ruled by a king, whose people possessed laws, institutions, and a literature, giving proof that they enjoyed a civilisation capable of a very favourable comparison with our own. About 2000 B.C. the city of Ur, now represented on our maps by the mounds of Meyhein, was the residence of a king, Uruk, as he is usually called. The earliest monumental remains that we know of belong to his period, and the cylindrical seal of his son and successor, Dungi, has been discovered and is now in the British Museum. Before this time there had existed many ancient traditions among the Babylonians, some relating to their own history, others giving accounts of the Creation, the Deluge, the Tower of Babel, besides legends of heroes. At the period of which we speak, contemporary with Abraham these traditions had already been partly committed to writing. Mr. Smith, in his 'Chaldean Account of Genesis,' says that from 2000 B.C. to 1850 B.C. was the time of greatest literary activity, that there was a general collecting and developing of the earlier traditions."*

In these legends, then—pure figments of the human mind—we have the origin of the Genesis story of the Creation and Fall of Man, on which has been built that very unsubstantial fabric, the Christian faith; and that this story can still be accepted as given by Divine inspiration proves how clingingly "Authority" rides on the shoulders of Reason like Sindbad's "old man of the sea."

HENRY DAY.

* "Chaldean and Assyrian Libraries," *Day and Rest*, March 1881.

PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 64.)

WHERE a person who knows not the necessary prayaschitta comes to know it at a future date, he should perform it secretly as soon as known. A person knowing it can do it himself. When a person wants to rid himself of all sin, he should perform ten lakhs of Gáyatri Japa. As an expiation for all sin, an Ekadasi. Rudrabhishika with an ash-smearing of the entire frame and lying on a bed of ashes can be adopted. Purushasukta repeated sixteen times a day continued for a month would rid a man of all sin. Similarly, Pavamanasukta Japa or Aghamarshana Sukta Japa or feeding on milk &c. or Prayaschitta at the time of Mágha &c., or bathing in sacred streams, or informing an assembly of a sin committed, or feeling sincere sorrow for the sin committed, or studying the Veda and the Vedanta would suffice as expiation for a number of sins. When the man is unable to repeat the name of Krishna as an expiation for sin, he may chant the name of Hari. Bathing in the Ganges would relieve a man of all sin and would be better than doing a thousand Chándráyanas. Sins would fly off by a bath in the Ganges as snakes fly off at the appearance of a kite. Whoever says that as Brahmahattya would not vanish by bathing in the Ganges would suffer as much as the doer of a crore of Brahmahattya. Whoever thinks otherwise would suffer the sin of Kumhipáka. He would be born an ass after the lapse of a Kalpa. By bathing in the Ganges, a person would attain Heaven and salvation. There is no better waters than the Ganges and no better good than Kesava, no better caste than the Brahman, so says Brahmá. In the Kritáyuga sins would vanish by bathing in any

stream; in the Treta yuga, at Pushkara &c., in the Dapara yuga at Kurukshetra; in the Kali yuga, in Ganga. There is no better thing than Ganga. All sins vanish in it. In the Kítayuga, sins would be very few and therefore they vanish by a bath in any other stream but in the Kali yuga sins are in the ascendent, they can vanish only by bathing in the Ganges.

If a person of good character, having no desire, should commit a sin unknowingly but is unable to expiate it, and if the sin is any other than a Mahápatka, he should perform a strict prayaschitta for six years; if done constantly, for twenty years; if done knowingly, for eighteen years; if done knowingly several times, for twenty-four years; if continued for too long a period, for thirty-six years. If upapáthakas occur, prayaschittas extending over a period of two, four, six, eight, ten, or twelve years should be made. If Prakirnas, prayaschittas extending over one to six years should be performed; if Kshudra sins, krichra, athikrichra and chándráyana, and twelve fasts should be undergone. A non-Brahmin or an illiterate Brahmin should undergo a two-fold prayaschittya; if a Sudra or non-karmic Brahmin, three fold. For Mahapatkas, prayaschittas should extend for over a dozen years. For sins whose expiations are untold, Chándráyanas should be done according to qualifications; for sundry sins, a fast for three days and a Prájaptya; for still minor sins, twelve or thirty Pranayamas; for women and Sudras, pránáyamas without mantra; for sundry sins, sundry gifts as giving alms to Brahmans. Where silence is lost, think of Vishnu.

A rider on a chariot drawn by an ass or a camel, a naked sleeper, a naked eater, a copulator with his wife during the day, all these should bathe with tied cloths on, and do a Prāṇāyāma. If the deed is done unknowingly, he should merely bathe; if done twice, four Prāṇāyāmas; if done four or five times, a day's fast; if done on many occasions, a three nights' fast. If a man sits on either an ass or a camel he should fast for six days.

If a Guru is talked of in the singular number, if he is addressed as a person would talk to a menial, if a Brahman is put to fright, if he is lightly talked of, if a culpable homicide not amounting to murder is made, if he is thrashed a little, the man that does it should immediately prostrate himself before the Guru or the Brahman, ask his pardon and fast till the evening. Some are of opinion that two or three fasts should be observed. If a Guru is put to shame, the doer should observe a three days' fast.

If a person should spit at, retort, frighten, abuse, leap over, or talk disrespectfully of Gurus, angels, Brāhmanas, purohitas, parents and kings, such a man should cut off the tip of his tongue. He should make an offering of gold; if on two or three occasions, a thousand Gāyatri; if done unconsciously, a Prajapatya, a bath and request to the Guru.

If a Sudra puts a Brahman to shame, he should fast for seven night, if he puts a Kshatriya to shame, a single fast; if he employs others to be at a Brahman, a Krichra; if he beats, an athikrichra; if blood gushes out, a krichrāthi-krichra; if by beating, the outer skin goes off, a krichra; if a bone is broken, an athikrichra; if a limb is lost, a Parakakrichra. This is one view, some others hold that if he intends to beat, a half krichra should be done; if he beats, a

krichra; if there is an oozing of blood; an athikrichra. But this is a foolish view. If a Brahman is put to shame unconsciously and accidentally, a quarter, a half or a full krichra should be done; if a limb is lost, ten cow gifts; if the loss of the limb is caused voluntarily, twenty cow gifts. If a Brahman is thrashed with his leg, he should fast, bathe, prostrate himself before the Brahman and ask his pardon. If there is a mere contact of the leg, he should apologize with him. It is a very heinous crime to thrash a person who cohabits with another's wife till blood gushes out from him.

If a sickly man should answer the calls of nature in the waters, he should bathe with tied cloths on and touch a cow after bathing. If the deed is done conscientiously, he should fast and then bathe; if done conscientiously on two or three occasions, he should fast for three days. He should also perform Gāyatri Japa. If a healthy person should commit the same deed, he should bathe thrice and should chant Aghamarshana Sukta japa thrice; if done on various occasions, a Taptakrichra. The same expiation hold good for one who answers the calls of nature without water by his side. The same holds good with the depreciation of any other Dharma. If a traveller eases himself at a place where there is no water, he should clean himself at the place where there is water and should bathe with the same clothing on. When he holds fast the calls of nature he should perform one hundred and eight Gāyatri. When the ordinary Karmas are not done, he should fast. The same holds good with sundry Karmas.

(To be continued).

G. R. S.

“तत्त्वमसि ।”

Chhandogya-Upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.]

MARCH, 1896.

[No. 7.

KEYNOTES.

PERHAPS, the most important psychic event of the period is the sudden appearance of a miracle worker in the person of Francis Schlatter, who is taking the Christian world by surprise like the Christ of old by his wonderful healing power. An American newspaper reports as follows: “For two busy months Francis Schlatter had been the honored guest of the good alderman. On the night of the 13th Schlatter had gone to bed as usual. The evening had been full of work. Visitors from a distance had followed him home and just before bed-time a carriage has driven up to the door. It had come from the State Insane Asylum, bearing a poor lunatic, who moaned heavily as his friends drove him to the house of the healer. Schlatter at once came out to the carriage, treated the lunatic, and the carriage drove off. The visitors left. The family gathered round Schlatter, who, as his habit was, sat

down by the centre table and read from the large family Bible some passages from the Prophets of the Old Testament. Then he bade his friends good-night and went to bed. It had been a fatiguing day. As many as five thousand persons had passed in single file before him ; to every one in that long procession he had given the healing grasp. And the next day the crowd was expected to be still larger.” So, Mr. Schlatter goes on curing thousands of invalids every day pronounced incurable by the medical science of the day. And what is the secret of his almost supernatural success? To the query of a reporter Mr. Schlatter said: “I am nothing,” said he, “but the Father is every-thing. Have faith in the Father and all will be well.” “The Father,” said he, “can grow a pair of lungs just as easily as He can cure a cold. If He wants a sick man to have a new pair of lungs he will have

them."

There is a Christ-like grandeur in the above assertions of Schlatter which makes them almost prophetic on account of the intensity of his faith.

There will be murderers of men as long as there are murderers of animals; for the influence of cultivated murder grows and extends its sway, just as all other things do that are cultivated. It is but a very short step from murdering to eat, to murdering for money, to get clothes and food. Both are for the gratification of selfishness; and spiritually, there is no distinction.

The fathers and mothers who eat and drink impure things, think evil thoughts, and indulge in hatred, are in just the condition to conceive criminals for offspring. No civil law can reach them for this, but the Divine law brings to fruition the embodiments of their ignorance and inharmony, and they virtually reap what they have sown.—L. A. M.

The chief help to self-realization is, however, that reflection which comes of one's own effort; all the rest, including grace and so forth are but subordinate means to the end. Attend, therefore, carefully to the principal means. If the teacher can raise the ignorant, without his personal effort, what is there to prevent him from carrying a camel or even an ox, already broken, to the bliss of complete liberation.

Yogāvāsishtha.

Weak and ignorant as thou art, O man, humble as thou oughtest to be, O child of the dust, wouldst

thou raise thy thoughts to infinite wisdom—wouldst thou see omnipotence displayed before thee contemplate thine own frame! Fearfully and wonderfully art thou made: Praise, therefore, thy creator with awe, and rejoice before him with reverence.

Wherefore is consciousness reposed in thee alone and whence is it derived thee? 'Tis not in flesh to think—'tis not in bones to reason. The lion knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter. Something is added to thee unlike to what thou seest; something informs thy clay higher than all that is the object of thy senses. Behold what it is!

The body remaineth perfect after this is fled; therefore it is no part of the body. It is immaterial—therefore eternal; it is free to act therefore accountable for its actions.

Set anger far from us; it is destructive to those who are its slaves. All its rage turns to its own misery, and authority becomes all the more irksome the more obstinately it is resisted. It is like a wild animal who struggles only to pull the noose by which it is caught tighter.

Seneca.

There are two scientific theories regarding the longevity of man's life. According to Hufeland and others every animal lives eight times the number of years it takes to grow. According to them man grows up to his 25th year. The other theory maintains that on the average one grows to the age of 20, and five times the period of growth is the limit of human endurance, no matter how carefully one lives. According to the Indian Yogis, the breath of man may be so regulated as to

enable him to live for a number of years which far exceeds the computation of the men of science.

* * *

The chief contestant of universal religiousness has been, and is, Sir John Lubbock, although the force of circumstances has driven him of late to change his mode of presenting his contest. In the earlier editions of his *Prehistoric Times* he claims that "almost all the most savage races" are "entirely without a religion," "without idea of deity," and that "almost universal testimony of travellers" supports this assertion. In his fifth edition (1890) he still claims that "almost all the savage races" are "entirely without a religion, without idea of deity," but he proceeds to define what religion is not. It is not "a mere fear of the unknown," it is not "a more or less vague belief in witch-craft," it is something "higher" than all this; and if this "higher estimate" of religion be adopted then his original assertion remains true, that "many, if not all, of the most savage races" are "entirely without a religion, without any idea of a deity." The object of this definition of the word religion is plain. Between the years 1869 and 1890 evidence as to the religiousness of savage tribes kept pouring in from all quarters of the world; the list of unbelieving savages made public by Sir John Lubbock in 1869 was seriously interfered with, and the position taken by Waitz, that "the religious element, so far from being absent from uncultured peoples, influences their whole conception of Nature," was powerfully substantiated. Then Sir John Lubbock repairs his damaged argument, working with the implements of the most bigoted member of an old-fashioned missionary society. He defines religion as something spiritually "higher" than the belief of a

Hottentot or Eskimo, and then repeats his assertion of 1869 that "all of the most savage races are entirely without" such "a religion."

* * *

Reform like charity must begin at home. Once well at home, it will radiate outward, irrepressible, into all that we touch and handle; speak and work; kindling ever new light by incalculable contagion, spreading in Geometric ratio far and wide doing good only where it spreads and not evil.

* * *

Mark Twain, the eminent English author, gives the following account of a second sight which came under his direct experience:

Several years ago I made a campaign on the platform with Mr. George W. Cable. In Montreal we were honored with a reception. It began at 2 in the afternoon in a long drawing-room in the Windsor Hotel. Mr. Cable and I stood at one end of this room, and the ladies and gentlemen entered it at the other end, crossed it at that end, then came up the long left-hand side, shook hands with us, said a word or two, and passed on, in the usual way. My sight is of the telescopic sort and I presently recognized a familiar face among the throng of strangers drifting in at the distant door, and I said to myself, with surprise and high gratification, "That is Mrs. R., I had forgotten that she was a Canadian." She had been a great friend of mine in Carson City, Nev., in the early days. I had not seen her or heard of her for twenty years; I had not been thinking about her; there was nothing to suggest her to me, nothing to bring her to my mind; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her

instantly; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them, and they remained in my mind. I was impatient for her to come. In the midst of the handshakings I snatched glimpses of her and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere and would come at last, but I was disappointed.

When I arrived in the lecture hall that evening some one said: "Come into the waiting-room; there's a friend of yours there who wants to see you. You'll not be introduced—you are to do the recognizing without help if you can."

I said to myself, "It is Mrs. R.; I shan't have any trouble."

There were perhaps ten ladies present, all seated. In the midst of them was Mrs. R., as I had expected. She was dressed exactly as she was when I had seen her in the afternoon. I went forward and shook hands with her and called her by name, and said:

"I knew you the moment you appeared at the reception this afternoon."

She looked surprised, and said: "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour."

It was my turn to be surprised now. I said: "I can't help it I give you my word of honor that it

is as I say. I saw you at the reception, and you were dressed precisely as you are now. When they told me a moment ago that I should find a friend in this room, your image rose before me, dress and all, just as I had seen you at the reception."

These are the facts. She was not at the reception at all, or anywhere near it; but I saw her there nevertheless, and most clearly and unmistakably. To that I could make oath. How is one to explain this? I was not thinking of her at the time; had not thought of her for years. But she had been thinking of me, no doubt; did her thought flit through leagues of air to me, and bring with it that clear and pleasant vision of herself? I think so. That was and remains my sole experience in the matter of apparitions—I mean apparitions that come when one is (ostensibly) awake. I could have been asleep for a moment; the apparition could have been the creature of a dream. Still, that is nothing to the point; the feature of interest is the happening of the thing just at that time, instead of at an earlier or later time, which is argument that its origin lay in thought-transference.

* *

"God is in all things, but no one seeth Him: the musk-deer not knowing that the fragrance comes from its navel runs hither and thither in eager search of it.

Tulsidās.

ANCIENT SANKHYA SYSTEM.

(Continued from page 167.)

THE view of the Sāṅkhya philosophy taken in the preceding papers is what is exactly taught in ancient Sanskrit works. The following exposition of the Sāṅkhya occurs in the 306th chapter of the Sānti Parva of the Mahābhārata in the form of a dialogue between Bashista and king Janaka. "O Prince," said Bashista "we have heard that the Sāṅkhyas call the primordial *Prakriti* (अव्यक्त), the unmanifested and indescribable. From *Avyakta* (अव्यक्त) is produced *Mahat* (महत्) the manifested universal intellect (a spark of which is the finite intellect of man). From intellect is produced egoism (अहंकार) and from the latter, the five *tanmātras*, or the rudimentary senses. These eight entities beginning from *Avyakta* and ending with the five rudimentary senses are called *Prakriti* (प्रकृति), and mind with the ten organs of perception (ज्ञानेन्द्रिय) and action (कर्मोन्द्रिय) and the five gross elements are called *Bikriti* (विकृति). The above are the twenty-four categories into which Sāṅkhya philosophy is divided. O king, during involution (प्रलय) every entity disappears in that very principle from which it is produced. Like the waves of the sea, creation disappears in the same source from which it is produced. Not only is such a case with manifested *Prakriti*. During *Pralaya* (प्रलय), *Purush* becomes one and undivided and during evolution it appears as

many. He who understands the true nature of *Prākṛiti* (प्रकृति) knows also the cause of this unity as well as multiplicity.

"O Prince! *Prakriti* is known as *Kshetra* (क्षेत्र) and *Purush* (पुरुष), the twenty-fifth principle, is known as its lord. The Sāṅkhyas try to realize the Conscious Existence in which the universe is finally absorbed and the *Prakriti* (प्रकृति) as the cause of the universe. When the twenty-fifth principle, (जीव) understands the difference between itself and *Prakriti* (प्रकृति), it becomes free from the bondage of matter. O Prince! I have just now described to you the true object of knowledge, knowing which one can attain the Brāhmic state. Right knowledge consists in being able to realize Brahman. To believe in the real existence of anything except that of Brahman is the false view which mistakes a serpent in the place of the rope. As we have a knowledge of the various manifestations of *Prakriti* beginning with *Mahat* (महत्), so we can have the knowledge in our own consciousness of the nature of *Purush* who is without any attribute. O subduer of foes! one who sees many things in place of one can never be called the true seer; they become born again and again in this world. But the owner of true knowledge never becomes bound to the chain of bodies."

In the above extract we find two statements which are opposed to

the view of the current Sāṅkhya philosophy of the modern times. The apparent multiplicity of the *Purush* (पुरुष) during cosmic evolution and its absolute unity during *Pralaya* are plainly taught. In the second place, great stress is laid on the fact of the unreality of every other existence except that of Brahman. It is plainly told that he who believes in the reality of the existence of more entities than the one Supreme Brahman passes on from birth to birth.

From another place of Mahābhārata, viz., Ch. 307 of Śānti Parva, we quote the following brief passage. There the Rishi Bashista says: "O king of Mithilā! of the manifested and unmanifested *Prakriti*s, the source of the manifested *Prakriti* is the unmanifested one. The attributeless Brahman is the source even of the *Avyakta* (अव्यक्त). He who is able to know the unmanifested (अव्यक्त) *Prakriti* attains the state of Brahman." In the above passage a statement is made which does not tally with modern expositions of the Sāṅkhya philosophy. Brahman is regarded here as the source even of the unmanifested *Prakriti*. This reminds us of a remarkable passage of the Bhāgavat Gītā where Krishna says:

परमात्मना बोधोऽव्यक्तोऽव्यक्तात्

इमां तवः ।

यः ह इमेषु भूतेषु नन्दन्नु, न विनश्यति ॥

Ch. VIII, 20.

There is another indescribable state superior even to the unmanifested *Prakriti*, which survives the destruction of every entity.

It is mentioned in the Mahābhārata that when the twenty-fifth principle (जीव) thoroughly and practically understands the nature

of the *Avyakta* or the unmanifested *Prakriti*, then the latter altogether disappears from its stand-point. Such disappearance of *Prakriti* may be explained in two ways. Either it may be said that *Prakriti* is absorbed in Parambrahm of which it is a fictitious manifestation, or it may be said that it exists though unperceived by any body. The ancient Sāṅkhya philosophy have taken the former; while the modern Sāṅkhyas have taken the latter view. The latter view is evidently incorrect for we can not predict either the existence or non-existence of a thing apart from our own perception of that thing. Existence means *existence in consciousness* and the human mind cannot possibly imagine any existence which is independent of consciousness. All phenomena of the so-called matter are modes of our consciousness; they are nothing but our thoughts in their infinite variety. Even the sense of the existence of a world external to our mind is a mere thought for hardness and softness and all other phases of externality, what are they but the thought of hardness, softness, and so forth. The greatest stretch of our imaginative faculty cannot make us realise the existence of the world independent of our consciousness. Such being the case independent existence of *Prakriti* is a mere chimera; it is a mere play of words which has no corresponding conception.

The very idea that matter exists outside of consciousness is a *mental idea*. To whatever extent we may try to get rid of the mind we cannot do so, for every thought is related to the mind and is, therefore, mental. If we say, for instance, that the world has an independent existence apart from mind even the above statement is a *mental statement* and in no way can we escape the sphere of the mind. We may

assure ourselves that not only in the present stage of evolution but also in all its succeeding stages as long as there will be mind our reasoning will never be able to transgress its limits. Consciousness will always be the substratum of matter and its infinite phenomena. Existence will always mean "existence in consciousness." The very statement that matter exists outside of consciousness is a self-contradiction, for the above idea is a mental idea and nothing else. If modern Sāṅkhya philosophy claims to be the correct exposition of the doctrines of Kapilā, it must substantiate its claim by being in accord with the conclusions of human intellect. If the successive emanations from *Mula Prakriti* be the real modifications of a real and modifiable principle, then the modern Sāṅkhyas shall have to show that something can exist independent of consciousness. The Upanishads re-iterate that the world-process is a fictitious emanation and all the figments of the world-fiction may be made to disappear in such a way that pure thought or the self shall alone remain in the same manner as the

fictitious serpent seen in a piece of rope may be made to disappear and the rope that underlies it may be made to remain. In contrast to the above proposition the modern Sāṅkhyas place a *real Prakriti* and a *real Purush*. How can both of these entities be real as they are diametrically opposed in their nature. Matter being, according to the modern Sāṅkhyas, unconscious must depend for its existence on consciousness *for all existence implies existence in consciousness*. Purush (पुरुष) is, therefore, real and not Prakriti, for the former is self-conscious and the latter not so. To say that both Prakriti and Purush are a pair of real existence is a childish conception and the modern expositors of the Sāṅkhya doctrine who trace this idea to Maharshi Kapilā is surely doing a great injustice to his memory. Reasoning points out to us the fallacy of a proposition which places the ever-changing *Prakriti* and the eternally unchangeable *Purush* on the same level; and the ancient expositions of the Sāṅkhya doctrine which we will give hereafter point to the same conclusion.

OUR EXCHANGES.

OUTLINES OF A HISTORY OF INDIAN PHILOSOPHY.

(Continued from page 173.)

THE metaphysical basis of the Yoga system is the Sāṅkhya philosophy, whose doctrines Patanjali so completely incorporated into his system that that philosophy is with justice uniformly regarded in Indian literature as a branch of the Sāṅkhya. At bottom, all that Patanjali did was to embellish the

Sāṅkhya system with the Yoga practice, the mysterious powers, and the personal god; his chief aim had, no doubt, been to render this system acceptable to his fellow-countrymen by the eradication of its atheism. But the insertion of the personal god, which subsequently decisively determined the char-

acter of the Yoga system, was, to judge from the *Yogasutras* the text-book of Patanjali, at first accomplished in a very loose and superficial manner, so that the contents and purpose of the system were not at all affected by it. We can even say that the *Yogasutras* I. 23-27, II. 1, 45, which treat of the personal God, are unconnected with the other parts of the text-book, nay, even contradict the foundations of the system. The ultimate goal of human aspiration according to the text-book is not union with or absorption in God, but exactly what it is in the *Sāṃkhya* philosophy, the absolute isolation (*kaivalya*) of the soul from matter. When L. von Schroeder (*Indiens Literatur und Kultur*, p. 687) says; "The Yoga bears throughout a theistic character; it assumes a primitive soul from which the individual souls proceed," his statement is incorrect, for the individual souls are just as much beginningless as the "special soul" (*puruṣa-viśeṣa*, *Yogasutra*, I. 24) that is called God.

In contrast to these two closely related systems, *Sāṃkhya* and Yoga, the ancient, genuine Brahmanic elements, the ritual and the idealistic speculation of the *Upanishads*, are developed in a methodical manner in the two following intimately connected systems whose origin we can place approximately at the beginning of the Christian era.

The *Purva*-(or *Karma*)-*mīmāṃsā*, "The first inquiry," or "the inquiry concerning works," usually briefly called *Mīmāṃsā*, founded by Jaimini, it probably counted among the philosophical systems only because of its from and its connexion with the *Vedānta* doctrine; for it is concerned with the interpretation of the *Veda*, which is holds to be uncreated and existent from all eternity: classifying its component

parts, and treating of the rules for the performance of the ceremonies as of the rewards which singly follow upon the latter. This last is the main theme of this system, in which the true scriptural scholarship of the Brahmins is condensed. Questions of general significance are only incidentally discussed in the *Mīmāṃsā*. Especial prominence belongs here to the proposition that the articulate sounds are eternal, and to the theory based upon it, that the connexion of a word with its significance is independent of human agreement, and, consequently, that the significance of a word is inherent in the word itself, by nature. Hitherto, the *Mīmāṃsā* has little occupied the attention of European indologists; the best description of its principal contents will be found in the "Introductory Remarks" of G. Thibaut's edition of the *Arthasamgraha* (Benares Sanskrit Series, 1882).

The *Uttara*-(or *Brahma*)-*mīmāṃsā*, "the second inquiry," or "the inquiry into the Brahman," most commonly called *Vedānta* bears some such relation to the earlier *Upanishads* as, to use an expression of Deussen's, Christian dogmatics bear to the New Testament. Its founder, Bādarāyana, accepted and further developed the above-discussed doctrines of the Brahman-Atman, into the system which to the present day determines the world-view of the Indian thinkers. This system has received excellent and exhaustive treatment in the above-cited work of Deussen, which is to be emphatically recommended to all interested in Indian philosophy. The basis of the *Vedānta* is the principle of the identity of our Self with the Brahman. Since, now, the eternal, infinite Brahman is not made up of parts, and cannot be subject to change, consequently our self is not a part or emanation of it, but is the whole, indivisible Brah-

than. Other being besides this there is not, and, accordingly, the contents of the Vedānta system are comprehended in the expression *advaita vāda*, "the doctrine of non-duality." The objection which experience and the traditional belief in the transmigration of souls and in retribution raise against this principle, has no weight with Bādarāyaṇa; experience and the doctrine of retribution are explained by the ignorance (*avidyā*) inborn in man, which prevents the soul from discriminating between itself, its body and organs, and from recognising the empirical world as an illusion (*māyā*). The Vedānta philosophy does not inquire into the reason and origin of this ignorance; it simply teaches us that it exists and that it is annihilated by knowledge (*vidyā*), that is, by the universal knowledge which grasps the illusory nature of all that is not soul, and the absolute identity of the soul with the Brahman. With this knowledge, the conditions of the continuance of the mundane existence of the soul are removed—for this in truth is only semblance and illusion—and salvation is attained.

In this way are the Brahmasūtras, the text-book of Bādarāyaṇa, expounded by the famous exegetist Saṃkara (towards 800 after Christ) upon whose commentary Deussen's exposition is based. Now, as this text-book, like the chief works of the other schools, is clothed in the form of aphorisms not intelligible *per se*, we are unable to prove from its simple verbal tenor that Saṃkara was always right in his exegesis; but intrinsic reasons render it in the highest degree probable that the expositions of Saṃkara agree in essential points with the system which was laid down in the Brahmasūtras. The subsequent periods produced a long succession of other commentaries on the

Brahmasūtras, which in part give expression to the religio-philosophical point of view of definite sects. The most important of these commentaries is that of Rāmānuja, which dates from the first half of the twelfth century. Rāmānuja belonged to one of the oldest sects of India, the Bhāgavatas or Pāṇcharātras, who professed an originally un-Brahmanic, popular monotheism, and saw salvation solely in the love of God (*bhakti*). Upon the Brahmanisation of this sect, their God (usually called Bhagavān or Vāsudeva) was identified with the Vishnu, and from that time on the Bhāgavatas are considered as a Vishnuitic sect. Its doctrine, which is closely related to Christian ideas, but, in my opinion, was not constructed under Christian influences, is chiefly expounded in the Bhagavadgītā; in the Sāṃdilyasūtras, in the Bhāgavata Purāṇa, and in the text-books proper of the sect, among which we may also reckon Rāmānuja's commentary on the Brahmasūtras. According to the tenet of the Bhāgavatas, the individual souls are not identical with the highest soul of God, and are also not implicated by a kind of "ignorance" in mundane existence, but by unbelief. Devout love of God is the means of salvation, that is, of union with the Highest. The best exposition of the system which Rāmānuja imported into the Brahmasūtras will be found in R. G. Bhandarkar's "Report on the Search for Sanskrit Manuscripts during the Year 1883-1884," Bombay 1887, p. 68 et seq.

As of the systems thus far considered always two are found intimately connected, the Sāṃkhya-Yoga on the one hand, and the two remaining systems which passed as orthodox, the Vaiśeṣika and the Nyāya, were amalgamated. The reason of this was manifestly the circumstance that both inculcated the

origin of the world from atoms and were signalised by a sharp classification of ideas; yet the Vaiṣeṣhika system is certainly of much greater antiquity than the Nyāya. The former is already attacked in the *Bṛahmasūtras* II.2.12-17, where at the conclusion the interesting remark is found that it is unworthy of consideration because no one embraced it. But in a subsequent period the system, far from being despised, became very popular.

Kaṇāda (Kanabhuj or Kanabhaksha) is considered the founder of the Vaiṣeṣhika system; but this name, which signifies etymologically "atom-eater," appears to have been originally a nickname suggested by the character of the system; but which ultimately supplanted the true name of the founder.

The strength of the system is contained in its enunciation of the categories, under which, as Kaṇāda thought, everything that existed might be subsumed: substance, quality, motion (or action), generality, particularity, and inherence. These notions are very sharply defined and broken up into subdivisions. Of especial interest to us is the category of inherence or inseparability (*samarāya*). This relation, which is rigorously distinguished from accidental, soluble connexion (*sumyoga*), exists between the whole and its parts, between the objects in motion, between species and genus.

Later adherents of the Vaiṣeṣhika system added to the six categories a seventh, which has exercised a momentous influence on the development of logical inquiries: non-existence (*abhāva*). With Indian subtlety this category also is divided into subspecies, namely, into prior and posterior, mutual and absolute non-existence. Putting it positively, we should say, instead of "prior non-existence," "future existence," instead of "poste-

rior non-existence," "past existence." "Mutual" or "reciprocal non-existence" is that relation which obtains between two non-identical things, (for example, the fact that a jug is not a cloth and *vice versa*); "absolute non-existence" is illustrated by the example of the impossibility of fire in water.

Now Kaṇāda by no means limited himself to the enunciation and specialisation of the categories. He takes pains, in his discussion of them, to solve the most various problems of existence and of thought, and thus to reach a comprehensive philosophical view of the world. The category substance, under which notion, according to him, earth, water, light, air; ether, time, space, soul, and the organ of thought fall, affords him the occasion of developing his theory of the origin of the world from atoms; the category quality in which are embraced besides the properties of matter also the mental properties: cognition, joy, pain, desire, aversion, energy, merit, guilt, and disposition, leads him to the development of his psychology and to the exposition of his theory of the sources of knowledge.

The psychological side of this system is very remarkable and exhibits some analogies with the corresponding views of the Sāṃkhya philosophy. The soul, according to Kaṇāda, is beginningless, eternal, and all-pervading, that is, limited neither by time nor space. If, now, the soul could come into immediate connexion with the objects of knowledge, all objects would reach consciousness simultaneously. That this is not the case, Kaṇāda explains by the assumption of the organ of thought or inner sense (*manas*), with which the soul stands in the most intimate connexion. The soul knows by means of this *manas* alone, and it perceives through it, not only the

external things, but also its own qualities. The *manas*, as contradistinguished from the soul, is an *atom*, and as such only competent to comprehend one object in each given instant.

The last of the six Brahmanic systems, the Nyāya philosophy of Gotama, is a development and complement of the doctrines of Kanāda. Its special significance rests in its extraordinarily exhaustive and acute exposition of formal logic, which has remained untouched in India down to the present day, and serves as the basis of all philosophical studies. The doctrine of the means of knowledge (perception, inference, analogy, and trustworthy evidence), of syllogisms, fallacies, and the like, is treated with the greatest fullness. The importance which is attributed to logic in the Nyāya system appears from the very first Sūtra of Gotama's text book in which sixteen logical notions are enumerated with the remark that the attainment of the highest salvation depends upon a correct knowledge of their nature. The psychology of the Nyāya agrees fully with that of the Vaiçeshika system. The metaphysical foundations, too, are the same here as in that system; in both, the world is conceived as an agglomeration of eternal, unalterable, and causeless atoms. The fundamental text-books of the two schools, the Vaiçeshika and Nyāya Sūtras, originally did not accept the existence of God; it was not till a subsequent period that the two systems changed to theism, although neither ever went so far as to assume a creator of matter. Their theology is first developed in Udayanāchārya's *Kusumāñjali* (towards 1300 after Christ), as also in the works which treat jointly of the Nyāya and Vaiçeshika doctrines. According to them, God is a special soul, like all other individual and similarly eternal souls, only with

the difference that to him those qualities are wanting that condition the transmigration (merit, guilt, aversion, joy, pain), and that he alone possesses the special attributes of omnipotence and omniscience, by which he is made competent to be the guide and regulator of the universe.

In the first centuries after Christ an *eclectic* movement, which was chiefly occupied with the combination of the Sāṃkhya, Yoga, and Vedānta theories, was started in India. The oldest literary production of this movement is the *Cvetāçvātara Upaniṣad*, composed by a Civite, the supreme being in this Upaniṣad being invested with the name of Civa. More celebrated than this Upaniṣad is the *Bhagavadgītā*, admired equally in India and in the Occident for its loftiness of thought and expression—an episode of the *Mahābhārata*. In the *Bhagavadgītā*, the supreme being appears incarnated in the person of Krishna, who stands at the side of the famous bowman, Arjuna, as his charioteer, expounding to this personage shortly before the beginning of a battle his doctrines. Nowhere in the philosophical and religious literature of India are the behests of duty so beautifully and strongly emphasised as here. Ever and anon does Krishna revert to the doctrine, that for every man, no matter to what caste he belong, the zealous performance of his duty and the discharge of his obligation is his most important work.

The six systems *Mīmāṃsā*, Vedānta, Sāṃkhya, Yoga, Vaiçeshika, and Nyāya, are accepted as orthodox (*āstika*) by the Brahmans; but the reader will notice, that in India this term has a different significance from what it has with us. In that country, not only has the most absolute freedom of thought always prevailed, but also philosophical speculation, even in

its boldest forms, has placed itself in accord with the popular religion to an extent never again realised on earth between these two hostile powers. One concession only the Brahman caste demanded; the recognition of its class prerogatives and of the infallibility of the Veda. Whoever agreed to this passed as orthodox, and by having done so assured for his teachings much greater success than if he had openly proclaimed himself a heretic (*nāstika*) by a refusal of such recognition. The concession demanded by the Brahmins, so far as it referred to Scripture, needed only to be a nominal one; it compelled neither full agreement with the doctrines of the Veda, nor the confession of any belief in the existence of God.

By the side of the Brahmanic and non-Brahmanic systems mentioned in this survey, we find also in India that view of the world which is "as old as philosophy itself, but not older":* materialism. The Sanskrit word for "materialism" is *lokāyata* ("directed to the world of sense"), and the materialists are called *lokāyatika* or *laukīyatika*, but are usually named, after the founder of their theory, *Chārvākas*. Several vestiges show; that even in pre-Buddhist India, proclaimers of purely materialistic doctrines appeared; and there is no doubt that those doctrines had ever afterwards, as they have to-day, numerous secret followers. Although one source (Bhāskarāchārya on the *Brahmasūtra* III. 3. 53) attests the *quondam* existence of the textbook of materialism, the *Sūtras* of Brihaspati (the mythical founder), yet in all India materialism found no other literary expression. We are referred, therefore, for an understanding of that philosophy, principally to the polemics which

were directed against it in the textbooks of the other philosophical schools, and to the first chapter of the *Sarva-darśana-saṃgraha*, a compendium of all philosophical systems, compiled in the fourteenth century by the well-known Vedāntic teacher Mādhavāchārya (translated into English by Cowell and Gough, London, 1882), in which the system is expounded. Mādhavāchārya begins his exposition with an expression of regret that the majority of mankind espouse the materialism represented by Chārvāka.

Another Vedāntic teacher, Sadānanda, speaks in the *Vedāntasāra*, §§ 148-151, of four materialistic schools, which are distinguished from one another by their conception of the soul; according to the first, the soul is identical with the gross body, according to the second, with the senses, according to the third, with the breath, and according to the fourth, with the organ of thought or the internal sense (*manas*). No difference in point of principle exists between these four views; for the senses, the breath, and the internal organ are really only attributes or parts of the body. Different phases of Indian materialism are, accordingly, not to be thought of.

The Chārvākas admit perception only as a means of knowledge, and reject inference. As the sole reality they consider the four elements; that is, matter. When through the combination of the elements, the body is formed; then by their doctrine the soul also is created exactly as is the power of intoxication from the mixture of certain ingredients. With the annihilation of the body, the soul also is annihilated. The soul, accordingly, is nothing but the body with the attribute of intelligence, since soul different from body cannot be established by

* The first words of Lange's History of Materialism.

sense-perception. Naturally, all other supra-sensual things also are denied, and in part treated with irony. Hell is earthly pain produced by earthly causes. The highest being is the king of the land, whose existence is proved by the perception of the whole world; salvation is the dissolution of the body. The after effects of merit and of guilt, which by the belief of all other schools determine the fate of every individual in its minutest details, do not exist for the Chārvākas, because this idea is reached only by inference. To the animadversion of an orthodox philosopher that the varied phenomena of this world have no cause for him who denies this all-powerful factor, the Chārvāka retorts, that the true nature of things is the cause from which the phenomena proceed.

The practical side of this system is eudæmonism of the crudest sort; for sensuous delight is set up as the only good worth striving for. The objection that sensuous pleasures cannot be the highest goal of man because a certain measure of pain is always mingled with them, is repudiated with the remark that it is the business of our intelligence to enjoy pleasures in the purest form possible, and to withdraw ourselves as much as possible from the pain inseparably connected with them. The man who wishes fish takes their scales and bones into the bargain, and he who wishes rice takes its stalks. It is absurd, therefore, for fear of pain, to give up pleasure, which we instinctively feel appeals to our nature.

The Vedas are stigmatised as the gossip of knaves, infected with the three faults of falsehood, self-contradiction, and useless tautology, and the advocates of Vedic science are denounced as cheats whose doctrines annul one another. For the Chārvākas, the Brahmanic ritual is a swindle, and the costly laborious

sacrifices serve only the purpose of procuring for the rogues who perform them a subsistence. "If an animal sacrificed gets into heaven, why does not the sacrificer rather slay his own father?" No wonder that for the orthodox Indian the doctrine of the Chārvākas is the worst of all heresies. The text-books of the orthodox schools seek, as was said above, to refute this dangerous materialism. As an example, we may cite the refutation of the doctrine that there is no means of knowledge except perception, given in the Sāṃkhya-tattva-kaumudī, § 5, where we read: "When the materialist affirms that 'inference is not a means of knowledge,' how is it that he can know that a man is ignorant, or in doubt, or in error? For truly, ignorance, doubt, and error cannot possibly be discovered in other men by sense-perception. Accordingly, even by the materialist, ignorance, etc., in other men must be inferred from conduct and from speech; and, therefore, inference is recognised as a means of knowledge even against the materialist's will."

Besides the systems here briefly reviewed, the above-mentioned Sarva-darśana-saṃgraha enumerates six more schools, which on account of their subordinate importance and their not purely philosophical character may be passed over in this survey. There is question first of a Vishnuistic sect founded by Anandatirtha (or Pūrṇaprajña), and secondly of four Civite sects, the names of whose systems are Nakulīka-Pācupata, Caiva, Pratyabhijñā, and Raseçvara. The doctrines of these five sects are strongly impregnated with Vedantic and Sāṃkhya tenets. The sixth system is that of Pāṇini, that is grammatical science, which is ranked in Mādhava's Compendium among the philosophies, because the Indian grammarians accepted the dogma of the eternity of sound taught in the Mīmāṃsā,

and because they developed in a philosophical fashion a theory of the Yoga system, namely the theory of the Sphota, or the indivisible, unitary factor latent in every word as the vehicle of its significance.

If we pass in review the plentitude of the attempts made in India to explain the enigmas of the world and of our existence, the Sāṅkhya philosophy claims our first and chief attention, because it alone attempts to solve its problems solely with the means of reason. The genuinely philosophical spirit in which its method is manipulated of rising from the known factors of experience to the unknown by the path of logical demonstration, thus to reach a knowledge of the final cause, is acknowledged with admiration by all inquirers who have seriously occupied themselves with this system. In Kapila's doctrine for the first time in the history of the world, the complete independence and freedom of the human mind, its full confidence in its own powers were exhibited. Although John Davies (Sāṅkhya Kārikā, p. V) slightly exaggerates matters when he says, "The system of Kapila ... contains nearly all that India has produced in the department of pure philosophy," yet Kapila's system may claim, more than any other product of the fertile Indian mind, the interest of those contemporaries whose view of the world is founded on the results of modern physical science.

As for those who feel they are justified from a monistic point of view in looking down slightly upon a dualistic conception of the world, the words of E. Roer in the Introduction of the Bhāṣāpariśeṣa, p. XVI, may be quoted: "Though a higher development of philosophy may destroy the distinctions between soul and matter, that

is, may recognise matter, or what is perceived as matter, as the same with the soul (as for instance, Leibnitz did), it is nevertheless certain, that no true knowledge of the soul is possible, without first drawing a most decided line of demarcation between the phenomena of matter and of the soul." This sharp line of demarcation between the two domains was first drawn by Kapila. The knowledge of the difference between body and soul is one condition, as it is also an indispensable condition, of arriving at a true monism. Every view of the world which confounds this difference can supply at best a one-sided henism, be it a spiritualism or an equally one-sided materialism.

The Monist. • R. GARBE.

SCIENTIFIC THEOSOPHY.

THE DAWN OF A NEW CIVILIZATION.

BY PROF. JOSEPH RODES BUCHANAN, M.D.

IN my previous brief essay, I spoke of the essential revolution in therapeutic science arising from a perfect knowledge of remedies, a perfect diagnosis, and the introduction of three new methods in the treatment of disease suggested by the new physiology of the entire man, all of which will be embraced in the therapeutic science of the college* now organizing, in which we expect to demonstrate many other laws of nature and therapeutic possibilities for the body and soul of man, which mechanical dogmatism neither seeks nor desires to know.

The limits of this essay do not

* Physicians who are interested in such a college, and could participate in such an enterprise, are invited to write to Dr. Buchanan, at San Jose, Cal.

permit any description of the three peculiar methods, but a correct idea of them may be obtained from "Therapeutic Sarcognomy" under which a number have already been trained, which presents the new physiology and its consequent therapeutics.

This medical revolution is one example of the vast enlargement and change in established sciences now approaching, and hereafter to occupy the entire field of vital science, which must be the result if man possesses grander powers than hereditary ignorance and superstition have heretofore allowed him to use. The claim is now presented that man has such powers, and as soon as he learns to use them freely and fearlessly the inherited ignorance and consequent dogmatism of the dark past will be dissipated by the *divinity in man*. That expression is used, not in any sense akin to theological mysticism, but as the expression of a scientific, available and immensely valuable truth, which must of course force its way with some difficulty through that nearly prohibitory tariff against any large importation from the divine field of limitless knowledge which our posterity are destined to enjoy. The tariff is as firm still as in the last two centuries, but not enforced by formidable punishment, as in the case of Roger Bacon, Bruno and Galileo.

The divinity in man of which I speak, is a conception so vast that only in the last twenty years have I fully realized it, and only in the last five been disposed to speak of it. What is divinity? Is it not the combination of omniscience, omnipresence and omnipotence? Do these exist in man potentially or actually, to any considerable extent, and available for scientific and social progress? If so, then divinity is the proper scientific expression, and the emancipation of that divinity implies the

universal revolution which I assert is coming.

Then listen to my story. The most obvious application (which was first apparent) of my discovery of the vast capacities of the anterior region of the brain, was the creation of a new *materia medica*, giving precision to medical science. The iceberg resistance of medical colleges to such attempt, and the somewhat analogous achievement by the followers of Hahnemann in spite of collegiate hostility, made it more important to follow other lines of investigation so numerous and extensive that one lifetime was really inadequate.

The impressional perception of therapeutic powers in medicines and other physical agencies was less important than the impressional perception of vital influences and laws. The impressional psychometer (they who are capable of being such count by millions and always have) when properly trained, has but to give up exclusive reliance upon his external physical senses and rely upon his more divine interior endowments, while every muscle is in profound tranquillity, and become able to feel and perceive sympathetically the natural and the morbid sensations and conditions of the one whom he touches properly, as thoroughly as he would feel all the potentialities of a medicine, and arrive at a perfect sympathetic understanding of his life and all its conditions so as to make a complete and correct diagnosis, and realize it so fully that unless his own vital force is sound and vigorous, the same morbid conditions may be transferred to himself. This I have painfully experienced that I absorbed their pathological conditions, and thus knew more than the rules of diagnosis suggested, but at the expense of my own health, so that for many years, being careful of my own constitution, I have known scarcely any derangement of health (except from malaria) which

had not been thus imparted—a condition which kept me from active practice, because not endurable, and at length compelled me to give it up entirely, as I never approached a patient, even without contact, without borrowing something from him.

The law of contagion thus illustrated has been a sort of *pons asinorum* for the medical profession, which the colleges have never crossed. Their mechanical dogmatism prevents them from recognizing the simple law of nature which runs through the centuries, that contagion does not depend on mechanical transfer nor on imitation, but on the capacity of the nervous system of man to be effected by any conditions or processes in its vicinity, as one musical string vibrates in response to another, or as an electric current in one wire may start a current in a wire miles away. Such sympathies may be inactive in hard, resisting constitutions, or may be overcome by the higher vital force of the recipient, but when the nervous system is adequately developed they are limitless. Although myself much below the average psychic capacity of my students, I have felt the illness of a friend two hundred miles away, noted it at the exact time, and verified it afterward. I was compelled to request my learned friend Professor Gatchell, not to visit me when he had a cold, as its effect upon myself was too great.

There are many who can feel the conditions of friends at a distance, and physicians who while sitting in the office can determine the condition of a distant patient. The late Dr. John F. Gray, of New York (a very eminent physician), while in his room at the Fifth Avenue Hotel, looked into the condition of one of his patients in Jersey City, and not only satisfied himself of the man's state, but made such a psychic impression on him that the patient believed he was visited at that time

by Dr. Gray, who came in, looked at him and retired without saying a word, and would not believe Dr. Gray when he assured him that he had made no such visit.

I ought to introduce here a chapter of demonstrative facts, but for want of space I pass on to the comprehensive statement that he who has a good nervous development and can feel the proximity of another's hand without touch, and has learned how to use his power, by assuming the necessary passiveness (for which some instruction is generally necessary) can place his fingers upon any part of the head or body of anyone who has a vigorous vitality, and realize the vital force flowing from that spot, learning from any locality on the head the true function of the subjacent brain. Yet never in the world's past ages, never in the schools or closets devoted to research, has this simple worldwide fact been known or suspected. Its very simplicity has made it incredible to the scholastic mind, and it continually comes as a matter of astonishment to my students who, whether they are young tyros or learned medical professors, are as much astonished as the old gentleman hunting all day for his spectacles, when told they are on his head. Could I, with this knowledge, have been present with Gall and Spürzheim in their investigations of the brain, they might have been protected from several grave errors, and led into a vastly larger field of science than that which they explored at the end of the last and beginning of this century. It is well, however, that theosophic science was delayed a century, for it would not have been tolerated in their day; but they had great success while they lived in introducing the anatomy and physiology of the brain.

Of course I applied this power to the investigation of the brain and

body, and results of the exploration were given to the world in 1858 in my "System of Anthropology," which was soon sold out, and in 1885, in "Therapeutic Sarcognomy," now in its third edition. (My books have only been printed and furnished to applicants, without the aid of publishers.) This psychometric survey of the constitution was simply a revision for greater accuracy of the ground already travelled over, yielding a map of the functions of the brain and the psycho-physiological potencies in the body.

In the experiment just mentioned the passively intuitive sensitive in touching the surface of the body yields to its influence; but in my first experiments the passively sensitive individual was made the subject of the operator, and the organs of his brain were separately subjected to re-enforcement by vital influence from myself or another, and after this method had been extensively used it was replaced for general reasons by the stimulant influence of static electricity, which is equally effective.

I had been seven years engaged in the investigation of the brain when I decided to try direct experiment, and thereby revealed a far greater impressibility than I anticipated, which seemed to give free access to all the realms of anthropology, and as it ultimately proved to the sphere of divine wisdom. This discovery, announced in April, 1841, and widely published, that the brain was impressible by vital and electric influences so as to compel the manifestation of its functions and give them as positive a certainty as Bell and Majendie attained in experimenting on the spinal nerves, has been repeated by many (who often mismanaged it), and among the first was the brilliant writer, Prof. J. K. Mitchell of the Jefferson Medical College of Philadelphia (the ablest man of the faculty), who showed

me, in 1842, an interesting chart of his experiments on the head of the editor, Joseph Neal (author of "Charcoal Sketches"). Yet I have never heard of anyone who treated the matter as anything more than a passing wonder, or sought any positive and valuable scientific results, as they generally confounded my simple, normal method with mesmeric procedures which made them delusive.

The impressibility of the brain, although widely announced, met with no intelligence competent to understand, realize and use it, but after its triumphant demonstration at New York in 1842, was recognized by the *Democratic Review* as by far the most important discovery ever made in physiology. (Allow me here to suggest that this singular liberality toward a new science was largely due to my personal introduction by ex-President Van Buren.)

The entire map of the brain which was thus revealed, and the map of the vital forces in the body in all parts, and especially along the spinal column, and its sympathies with the brain (for which I adopted the name *sarcognomy*) presented a complete view of both the psychic and the physiological functions of man and their anatomical locations constituting the first presentation of a complete *anthropology*, for there is nothing in man but his psychic and physiological powers, and the soul to which they really belong, which finally lifts them out of the body for a more congenial home. Thus were all the possibilities, laws and mysteries of humanity brought within reach for a minute investigation by methods which are both microscopic and telescopic, the vast results of which will fill future libraries. But those interesting and instructive volumes must be written by others, for in the course of nature I must soon lay down the pen after finishing my fourteenth volume.

Thus was the physiology of man completed by revealing the functions of his brain—by far the most important of all his organs—putting an end to the solemn scientific farce of discussing and pretending to analyze man, without knowing the commanding centre of his life, the organ that governs all others. Without the brain, the philosophy of man, with which the learned world has been stolidly contented (as in a play of Hamlet with Hamlet omitted), is but an *acephalous monstrosity* which the next century will bury quietly, wondering at nineteenth-century folly.

In speaking thus I do not impeach the intelligence of such leaders as Huxley, Spencer, Darwin, Wallace, Currier, Humboldt, Agassiz, Beale, Ferrier, and a mighty host of scientists, for they are ruled by law of evolution which is the master of the world of mind as well as matter—the law of *inertia*—a foundation upon which divine power builds the eternally growing temple of humanity by slow successive steps. How long was a flat, one-sided world an unquestioned doctrine, as the time to question it had not arrived? How long did the human mind rest content in geocentric astronomy? How long was it thought useless and forbidden to look beyond the old continent, until Columbus came? America, the destined ruler of mankind, was as far away from human philosophy as the heart before the time of Harvey, and the brain in the nineteenth century. That great men submit to such limitations and dare not advance, simply shows the slow progress of the evolution of mind and the long dominance of that inertia which as a gregarious instinct holds all mankind as an animal herd and tramples down all who do not move with it, and of course ambitious men are not willing to be trampled down. They go with the millions and rule them. But

nature did not encumber me with any such ambition for power and wealth, and I have not feared the trampling.

Let us thank the scientists who have taught mankind to look forward as well as backward, and taught the church to submit to the change as it is now submitting slowly to evolution. It may require more than another century to teach scientists to look not only downward, outward and forward in the physical, but inward and upward to causation, and to learn that man is not a temporary chemical combination but a permanent being.

The word *anthropology* gives but a dim and feeble conception of the science. This absolutely new and vast but demonstrable and often demonstrated science is sustained by seven demonstrations, each of which might alone be sufficient.

1. The experiments on the brain and body in which the subject (persons of intelligence and integrity being chosen), is made to realize every passion, emotion or faculty desired, by vital or by electric excitement of the different convolutions of the brain, such as irritation and restlessness, good nature and tranquillity, self-esteem, humility, avarice, generosity, love, hate; indolence, sleep, hunger, disgust, drunkard's thirst, spirituality, sensitiveness, melancholy, gaiety, debility, muscular strength on either side of the body, variations of the heart, the pulse, the temperature and the viscera, etc.,—the results being sometimes moderately produced, but in weak subjects uncontrollably.

2. The effects of warmth and coldness or of inflammations in different parts of the brain and of surgical injuries.

3. The concurrent reports of many psychometers who recognize, feel and describe the action of the various organs—persons whose reports on any other subject would command belief.

4. The effects of inordinate development or deficiency of particular convolutions upon the character, constitution and morbid tendencies.

5. The corroboration of the physiological results by the results of vivisection and the electric experiments on the brains of animals which have been carried on so extensively by European physiologists, and fully reported, especially by Professor Ferrier,—furnishing a style of demonstration I had desired for thirty years. Their location of muscular power is the same through which I made a public experiment on the head of Dr. Parmlee, at New York in 1842, which resulted in the appointment of a committee and a very satisfactory report.

6. I may add the local sensations in the head produced by the different faculties and their organs, which I have distinctly observed when the mental excitement was sufficient to produce active circulation. Having watched this closely many years and realized distinct sensations in every region of the brain, with an accurate knowledge of the localities, this is more decisive to me than it can be to anyone else, though I have often pointed out the coincidences in others. Heat, throbbing, stinging, soreness, aching, coldness, pressure and a sense

of vacuity or inaction occur in the localities affected, sometimes even producing a bristling of the hair at the excited spots. Anyone who will study the subject in this way can get the same evidence when he knows the localities if he has sufficient excitability in the brain.* A careful study of these local sensations would long ago have revealed the essentials of cerebral science.

7. The crowning demonstration, which is mathematical, is to me as impressive as any. It is the demonstration which I give to my students, that every human faculty and every organ of the brain act in accordance with a certain mathematical line of direction coinciding with the fibres of the organs, which I call the pathognomic line; and that the same mathematical law rules all the functions of the body and all voluntary or spontaneous movements of the limbs, the trunk and the features, and the course of every drop of blood. The law is recognized and understood as true whenever it is distinctly presented. It is a basic law of hygiene, expression, art and oratory, of which Delsarte had an incomplete empirical conception in his theories. The law is not confined to man; *it is a law of the universe.* THE ARENA. (To be continued.)

WHAT MAKE A NATION ?

LEAVING politics out of consideration, our efforts in the present article would be to describe, as briefly as possible, the other salient points, in connection with the life of Indian Nation, past and present. We would answer the query "What make a Nation?" from four different stand-points, *viz* —

I. Mothers and Female Education.

II. Education Secular and Religious.

III. Commerce and Navigation.

IV. Religion Natural and Practical.

1. **Woman as a Mother.** How sweet and charming is the word

* A letter just received relates writer's intense local sensations at the organs affected, even more intense than my own; and while writing this essay I was surprised to find that a vivid conception of an unpleasant condition produced a distinct sensation over the brain-spot affected. These sensations always come unexpectedly; I have often found them in others.

mother? A world of tenderest feelings is imbedded in this magic word. People may, in the bustle of the cares and anxieties that beset them in their pilgrimage, forget everything near and dear to them, but mothers they cannot forget. The smiling photo of his beloved and revered mother is too sacred to a dutiful child. It takes away the agony of his disease and invigorates his drooping soul with boyancy and hope that he could hardly lay aside in his troubles. The mother is a divine personation to the Aryan. "*Mātri Deva Vaba*," is the holy *mantar* of the Veda, that had worked miracles in Aryan lives. Do we honour our women as mothers? Do we pay as much attention and regard for the physical, intellectual, moral and spiritual welfare of the Indian mothers, as we should do, or as they do for ourselves? We do cherish many wrong notions regarding the true position of women in our society. Any new idea or a new movement from the old, bitter track is at once hostilely criticised. Our success in life is imperilled owing to our too much conservatism towards the *rights* of women. "Were there a single man (said Lord Bacon) to be found with a firmness sufficient to efface from his mind the theories and notions vulgarly received and to apply his intellect free and without prevention, the best hopes might be entertained of his success." Rather than own themselves to be in error, some will have it, that all others are wrong and they alone are right. They are thus best acting like Seneca's wife who, being blind herself persisted in asserting that the whole world was in darkness. The nation that was once proud of the mothers like Parvati, Laksmi, Saraswati, Sāvitri, Gārgi, Mayettri, Sita, Lilāvati and Khana, is now so degenerated that it can scarcely venture to go a step beyond the old

customs of treating the women as ignorant instead of as venerable mothers. "*Mātri vat para dāresu*," is the old injunction of Hindu Shastras. It means that all women should be revered as mothers. But the old customs are again in our way and obstructing the fulfilment of our most sacred duties. "Old customs (says Robert Knight), breed many benefits, and antiquity compels the reverence of all, but he who would impede with them that necessary evolution which is a law of human existence, mistakes the meaning of history and goes far to place both in abeyance. The wandering fire of revolution rises from the stagnant marshes of man's history." The time demands that we, Indians, should at once realize our social and domestic position, and must acknowledge our moral obligation towards our mothers. It will not be for a dutiful son to offer cakes or *ladus* to satisfy the hunger of the departed soul of his venerable mother, and absolve himself of all his sacred duties, there and then; but he should devote his energy, wealth and life to elevate and revivify the drooping condition of his living mother, whose life-blood is still running through his veins and giving him warmth and vitality in this threat-full world. "There is no state of life, (says Cicero) without its obligations. In their due discharge consists all the nobility and their neglect, all the disgrace of character. We are born not for ourselves only, but for our kindred and father-land." It is the Duty and not Love that would bring us to our senses. "Duty is far more than Love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water. No character, however harmoniously framed and gloriously gifted, can be complete without this abiding principle; it is the cement which

binds the 'whole moral edifice together, without which, all power, greatness, intellect, truth, happiness, love itself, can have no permanence ; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin—astonished at our own desolation." Our women are, now-a-days mostly the smiling and weeping dolls of Love and fashion, and not the goddesses of Reverence, Obedience and Dutifulness. These are the necessary qualifications in husbands and wives.

2. The degradation of women.

The present demoralized religion of the country is chiefly responsible for the social degradation of our women: As force is preferred before all things, and as woman has less force than man, less force of muscle, less force of mind, and as she is inferior to man in his lower elements, so she has been prostrated before him. All her rights have been trodden under foot. But this was not the state of our society in the Aryan age. *Sakti* was the name imparted to woman. The goddess *Kali* was called the *Adya-sakti* or *primitive force and power*. It was her military genius and prowess that baffled the wickedness of the great *Soytus* and demons *Shanbhoo* and *Aishambhoo*. The Hindu nation is now half paralyzed. The womanhood is a burden to the society. It was not so before. Manu says, "*Stri sriascha gehesu nu rishtashasti kushuna*," woman was then the *Lakmi*, *Sri* or goddess of wealth in our *Grihasta ashrama*. They are now the cause of our poverty. The father of two or three girls is a poor man indeed ! We are not ashamed of going up to Government even for our home reform ! We want the aid of law to establish our true relationship with our women ! Are not the names of many glorious Aryan women immortalized in the sacred

pages of Vedas, Upanishads, Puranas ? Why do we not instruct our daughters, sisters, wives and mothers to follow in the honoured footsteps of their *devi* foremothers ? We are proud of our University Education—our modern enlightenment, our tendency to reformation, &c. But have we really made any advancement in our motherly relationship with our women ? Our *Somajes* and Universities are showing some glimmering lights here and there. But those are rather indicating the depth of the gloomy ignorance, in which we, as well as our females, are trotting about. "There can be no doubt that a people are not really advancing (says *Buckle*, in his *History of Civilization*), if, on the one hand, their increasing ability is accompanied by increasing sin, or, on the other hand, while they are becoming more virtuous, they likewise become more ignorant." We are dependent upon our women as they are upon us. The society is a mighty chain, the man and woman are the links. If one link is weak, the entire chain becomes weak, useless and unreliable. The tempests are bowling, the surges are dashing, the sky is gloomy, the sea is maddening and the social vessel is tottering ; in this crisis, if the chain which keeps her safe at anchor is gone, the national ship with her over-burdens and precious cargo will be lost in the grave of time.

3. Distinction between man and woman.

There is no questioning of the fact that man and woman are essentially distinct in nature and function, and that to ignore this difference and to confound their respective positions and duties, is to imperil the highest human interests. "The true functions of women", says a great authority, "is not to educate children only, but men ; to train to a higher civilization, not the rising generation

merely, but 'actual society, and to do this by diffusing the spirit of affection, of self-restraint, of fidelity and of purity. Woman's sphere is home, as that of man is the state. While man's force is in activity, woman's is in the affection. Women must choose to be either women or abortive men. They cannot be both women and men." Exactly so. But the God-made distinction is going to be subverted by man-made conventionalism. The weak lord is quietly taking the roll of the strong lady in many a happy home and the lady, as a matter of course, is adopting that of the lord. Our long speeches on social reformation are only for the outside hearers and do not reach the ears of our demi-goddesses. Their wily dictations and imperious fascinating commands are actually our social laws. Though we have usurped their legitimate and moral rights in our national constitution, yet they are unconsciously avenging themselves by taking possession of our rights. "Those who are so careful, (says the Westminster Review) that women should not become men do not see that men are becoming what they decided women should be, and are falling into the feebleness which they have so long cultivated in their companion. In the present closeness and degradation of our sexes, we cannot retain *manliness* unless women acquire it." The table is turned. The Indian nation, that once took the foremost position in the van of civilization and power has, in the course of a few hundred years, unfortunately lost all its moral courage, physical strength, political power and military manliness, because, our "better-halves," have made us so ! Our betterness or worseness is in our wife's, nay, our own hands. If we want to rise, as a nation, we must lose no time and no legitimate means to ameliorate the condition of our women.

We must revere them. *Manu* inculcates that "*Jatra narjanta poojatu ramante tatra Devatâ,*" where women are honoured, God's blessing is there. Again it says, "*Jashidu mapananana prakritasta paravatu,*" where women are dishonoured, the nature is disobeyed. It behoves all of us not to go with the time, but to recollect the golden history of Aryan-womanhood, and do all we can to help them in the improvement of their intellect, their conscience, their affection, their righteousness, as God has implanted in their nature, befitting them for the high honour of the motherhood of a nation, that had once, though now degenerated, occupied the brightest chapters of the history of civilization of the world.

4. True Female Education.

How to educate our girls is a burning question of the day. It is attracting the serious attention of all the leaders of Indian societies. Before we go into the question we should examine the present *curriculum* introduced in the female normal and the girl's schools of India. The course is not as it should be. It is simply an imitation of the brain-break-system* that is really dementing our young ones. The masculine education cannot suit the feminine nature. When our own education is defective, we cannot expect our daughter's education to be perfect. "If the human race, (says Dr. D. R. E. Guernsey) were properly educated, mentally, morally, and physically and would follow closely the teachings of nature, appealing so strongly to the God-implanted reason and common sense within them, cultivating harmony in themselves, and with the world, not only a large portion of the disease which now devastate the earth would vanish but we should have a race in beauty and intellect, such as the world has never seen since its creation."

Think not for a moment that mother Indiana gave birth to no learned girls before. Aryan history is full of goddesses of learning. Lílávati was a great mathematician. England is now proud of Miss Fawcett, a Wrangler, but we had only recently, leaving out of consideration of the female pundits of the Vedic epoch our Lílávati and Khana. Lílávati was the inventress of many important algebrical and Khana of astronomical problems. "It may be interesting to note (says *Monier Williams*) the system of numeration increasing in decuple proportion given in chapter II of the Lílávati's *Vija-ganita*. This method, with the invention of nine numerical figures (*anka*) and of the nought (*sunya* or zero) and of the decuple value assigned to each according to its position in the series, is thought to be of Divine Origin." (*Vide Indian Wisdom*, p. 193).

Those who are of opinion that female brains are not fit for abstract mathematical problems, may disabuse their minds by taking notes of following three examples quoted at random from the aforesaid *Vija-ganita*, whose authoress was an Indian lady.

(a) "Out of a swarm of bees, one-fifth part settled on a *kadambu* blossom; one-third on a *sitenáhrin* flower; three times the difference of those numbers flew to the bloom of a *kutuja*. One bee, which remained, hovered about in the air. Tell me, charming women (men as well), the number of bees."

(b) "How many are the variations of form of the (ten-armed) god Sambhu (Shiva) by the exchange of his ten attributes held reciprocally in his several hands, viz., the rope (*páśa*), the hook for guiding an elephant (*ankusa*), the serpent, the hour-glass shaped drum (*damru*), the human skull, the trident (*trisula*), the club shap-

ed like the foot of a bedstead (*śhat-tāngu*), the dagger, the arrow, the bow? And those of (the four-armed) Hari (*Vishnu*) by the exchange of the mace, the discus (*chakra*), the lotus, and the conch (*sankha*)?"

(c) "Eight rubies, ten emeralds, and a hundred pearls, which are in thy earring, my beloved, were purchased by me for thee at an equal amount; and the sum of the rates of the three sorts of gems was three less than half-a-hundred; tell me the rate of each." (*Colbrooke's Translation of Vija-ganita*, p. 24, 124 and 191).

Compare that time and this! Now most of the Indian girls are ignorant of mathematics. But they have learnt very well the processes of family-multiplications and domestic-divisions. Hardly there is a Hindu family, especially among the so-called enlightened, where two or three brothers live with families, amicably under one paternal roof. The Indian joint-family system is gradually giving way to foreign disjoint-family-separations. We have therefore now many units but no unity; many sections but no society; many nations but no nationality. Be not anxious, therefore, for having merely intellectual B. A. Gungas and M. A. Jumnas as your wives, but be blessed with godly mothers, like Bhagavati, Lachmi Sradhá, Shánti, and with wise sisters like Saraswati, Gárgi, Lílávati, Khana, &c. It was they who made *Aryavarta* what she was, and not the fourteen crores of headless and heartless women like Káminis, Ramanis, Golapis, Chámelis &c., who are blocking the path of social progress and national reform in modern India.

We are now more anxious to have graduate wives, scientific mothers, philosophic sisters and educated girls, than we care to train them to become the goddesses

of our home, as *Saraswati* and *Lachmi* were—our female minds require something more wholesome than the knowledge of external nature and the sciences which that knowledge requires or includes. These sciences (says Dr. Johnson) "are not the great nor the frequent business of the human mind." In female education the heart should be educated as well as the head. "The cold and selfish reasoning of fashion," (says the *Westminster Review*) that female education should be confined to those superfine accomplishments and graces, which will shine them in the drawing rooms, should be denounced in the strongest terms. They should be taught the great laws of their being, and the duties they will be called on to fulfil as wives and mothers."

Our university education is godless. The heart-life of our boys remains dormant. The head-life develops to an inordinate degree. Suspicious and doubts are the cobwebs of their brains. The brain-organ does not play harmony. The tune is harsh and not melodious. The softer cords are scarcely touched. It is a harmonium *minus* harmony; a concertina without the concert. "Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite (says *Boswell* in his *Life of Dr. Johnson*) is the religious and moral knowledge of right and wrong, the next is an acquaintance with the history of mankind." In some

schools and colleges (private) religious and moral *education* is being given, but very little provision is made for making a lasting impression on the tender minds of the *knowledge* of right and wrong. Religious education and religious knowledge are allied to each other as cause and effect. In many a mind we find the cause but not the effect. "Knowledge (says *Life of Plato*) is the distinctive element of virtue without which all good gifts, such as health or beauty or strength are unprofitable, because not rightly used." Now we have the plant but not the fruits. The entire educational course requires thorough overhauling. When our own education is so demoralizing and ungodly, we should be very careful how we educate our other *halves*. It is better they should remain ignorant and superstitious, as they are now reduced to, than they should be proud of obtaining B. A. and M. A. degrees from the godless universities and become so many agnostic-mothers and atheistic-sisters and unwifely wives. Let ignorance prevail in Hindu homes than the electric incandescence of a foreign Duplex lamp, that may give us light but will blind our vision, that may chase the darkness from our home but will fill it with obnoxious carbon and burn the dwellers to ashes. Let us beware in time. Let nobody buy this curious light and lose his God-gift-sight. (To be continued)

B. R. CHATTERJI.

ASTROLOGY.

PARASARA'S SUSLOKA SATAKAM.

(Continued from page 125.)

CHAPTER III.

सप्तमं मारकस्थानं तथाश्च प्रबलं धनं ।

मरणं मारकेयस्यदशायां प्रवदेत् सुधीः ॥१॥

सम्बन्धीमारकेयस्य तत्प्राप्यग्रहो भवेत् ।

तद्व्याप्यमयी ऋतुसम्भवः प्रवदेत् सुधीः ॥२॥

THE seventh and the second houses from the rising sign are called the houses of death and of these two the second is more powerful in causing death than the seventh. According to the *Bing-sottori* (विंशोत्तर) *dasā* period, death, generally takes place in the *dasā* and *antardasā* periods of the death-causing. (मारक) planets. Or, if any planet owning any of the inauspicious houses be situated in the 2nd or 7th houses then death is also probable in their period and sub-period.

Before applying the above rules it should be considered in the first place whether the person will have short life, middle life, or long life. The period of short life extends up to the 40th year, the middle life extends up to the 80th year, and long life extends up to the 120th year. Those who live above the last period should have special *Yogas* in their Horoscopes indicating very long life. The rules given by Parāsara to calculate the rough extent of our's life are given in the *Brihat Parāsari Hora*. Out of the numerous rules we select three most important ones. They are as follow:—

(1) It should be considered whether the sun is the enemy, friend or neutral of the lord of the Lagna.

(2) It should be considered whether the lords of the Lagna and the 8th houses are in *Chara* (चर) *Sthira* (स्थिर) or *Dwiswāvāba* (द्विस्वाभाव) houses.

(3) It should also be considered whether the moon and the lord of the Lagna are in *Chara* (चर) *Sthira* (स्थिर) or *Dwiswāvāba* (द्विस्वाभाव) houses. The strength of the moon should also be taken into account in these cases.

If the lord of the rising sign (लग्न) as well as the lord of the 8th house occupy *Chara* (चर) houses, then they give long life; if *Sthira* (स्थिर) and *Dwiswāvāba* (द्विस्वाभाव) houses then also they give long life. If they occupy *Chara* (चर) and *Sthira* (स्थिर) houses then they give middle life. If both of them occupy *Dwiswāvāba* (द्विस्वाभाव) houses, then also they give middle life. If both occupy *Sthira* (स्थिर) houses, then the native will have short life. If both occupy *Chara* (चर) and *Dwiswāvāba* (द्विस्वाभाव) houses then also the native will have short life.

Similar considerations will also apply in the case of the lord of the *Lagna* (लग्न) and the moon.

Now out of the three rules given above for determining long, middle and short life, the coincidence of any two in their results should make us pretty certain as to the extent of one's life. Then by seeing the *dasā* and the *antardasā*, periods within that particular time by the rules given below, we may calculate the exact time of death.

अश्वत्थेश्वरः खेडीभानोरधिसुहृत्सुहृत् ।

वाचेद्दीर्घायुरवशावसेनध्यायुश्चरते । १ ।

अश्वत्थारधिसुहृत्सुहृत्तुल्यारविरक्त चेत् ।

भवेत्क्षमेश्वरकाङ्क्षजन्मरागिश्चर मधा । २ ।

तयो च एव नाथश्चेत्तदायट्गृहीरीरिव ।

तद्दयायाश्च निर्वैयमायुर्विद्वद्भिरेव हि । ३ ।

The sun represents the *ātma* (आत्मा) of the native, the moon his mind, Mars strength, Jupiter happiness, Venus desire and Saturn sorrow.

If the lord of the rising sign be the friend of the sun, then it gives long life. If the lord of the rising sign be the *neutral* of the sun, then it gives middle life. Lastly if the lord of the rising sign be the enemy of the sun, then it gives short life.

The friendship and enmity of planets may be known from any elementary work on Astrology.

अश्वत्थसुग्रागेतेत्तुसुग्रासह्याग्रतमात्रचेत् ।

अश्वत्थ च त्व विप्रेयः तदभावेत्तुसुग्रा । १ ।

अश्वत्थनेअश्वत्थमाद्वयवाचीयोहि मारकः ।

वदवाचीयस्य सन्ध्याजीवभवेत्तोहि मारकः । २ ।

वयस्यस्थितः पीपीवाठनेयो यदा भवेत् ।

एवामन्व-तमावाकु दवावा निष्पन्नं वदेत् । ३ ।

If by the preceding rules for

fixing the period of life we find that one's life is short and if we also find that within that period comes the *dasā* (दश) and *antardasā* (अन्तर्दश) of the lords of the second and seventh houses, or the *dasā* or *antardasā* periods of any other planets which are bound with the lords of the seventh or the second house in any one of the four relations mentioned above, then death takes place in the *dasā* or *antardasā* periods of those planets.

Next in importance to the above in the production of death comes the lord of the 12th house or any planet, good or evil, which is bound in any one of the four relations with the lord of the 12th house. Next comes the evil planet which occupies the 12th house at the time of birth. The lord of the 8th house is also capable of producing death. Or the planet which is capable of doing evil in all respects is sure to deal death. When Saturn is a death-producing planet (मारक) and own an inauspicious house then it is almost sure to cause death. It has been mentioned before that when Jupiter and Venus own the *kendra* houses they produce evil results. But when they occupy the second and the seventh houses by owning the *kendra* (केन्द्र) houses they are almost sure to produce death. If Jupiter and Venus owning *kendra* houses, occupy their own houses and be aspected by an auspicious and friendly planets they do not produce much evil.

Rāhu (राहु) and *Ketu* (केतु)

occupying the second, seventh, twelfth, and eighth places as well as being placed in the seventh house from the *māraka* (मारक) planet, or if they have been united to

the lords of the 2nd and 7th houses are capable of producing death in their dasá (दशा) and antardasá (अन्तर्दशा) periods.

If *Rahu* (राहु) and *Ketu* (केतु) be

placed in the third, sixth and eleventh places they produce good but if at the same time they are not joined to evil planets or be not placed in the seventh place from them.

TRUE KNOWLEDGE

MAHARSHI Bashista in his *Ramáyana* has the following eulogism on the state of mind of the person who has attained true knowledge :

Those who have a knowledge of their spirit fix their mind upon it and rove in the world as elevated spiritual beings. Such beings are liberated in this life. They neither grieve nor wish nor ask for aught of good or evil in this world. They perform their work with complete indifference. Rest and motion, coming and going, speaking and not speaking are indifferent to them. The acts and sights which affect other as pleasant and disagreeable cease to affect him in any way. The mind getting rid of its desires feels a sweet composure associated with a bliss which resembles the nectar descending from the moon. Unmindful of worldly affairs and regardless of its excitement the soul enjoys a felicity resembling the ambrosial waters in the moon. He who regards this world as *Máyá* and puts a stop to his inclinations sees the spiritual light shining within him. One's belief with the precepts of the *shástras* and instructor, joined with constant meditation gives true knowledge of the Supreme Spirit. Neither disease

nor poison, trouble nor affliction is so painful as the darkness of ignorance.

Loss of the dignity of the mind, inextricable difficulties, baseness and degeneracy are all offsprings of ignorance. It is far better to rove about begging in the abodes of the vile *Chandála* than to lead a life of ignorance. It is better to dwell within dark cells and dreary wells or in the hollow of trees or be buried as solitary blind-worms under the ground than to labour under the miseries of ignorance. From the *Sástras* as well as from the preceptor the means of liberation from the misery of the world should be learned. Try to imitate those who have freed themselves from the bondage of life and are roving in this world like *Hari*, *Hara*, and others. Our miseries here are as endless as atoms and our happiness as little as a drop of water trembling on the leaf of a flower. Therefore, do not fix your sight upon the little happiness which is beset with misery. Fix your mind on that endless happiness which is free from pain and which constitutes the highest end. Free yourself from the fever of worldly cares to fix your glance to the transcendental state of ultimate beauty. Baseminded man

who are satisfied with the pleasures of the world resemble stark-blind frogs in a well. They pass on from hardship to hardship, misery to misery, horror to horror, and from hell to hell. As fleeting as flashes of lightning, happiness and misery succeed each other by turns. Right reasoning and dispassionateness enable men to cross the dark and dangerous torrents of the world. He who remains neglectful of his worldiness, resembles a man sleeping on a bed of grass when his house is on fire. What once being arrived at there is: no returning from it; what being gained there is no sorrowing; that state is undoubtedly attainable by divine knowledge only. Serious and unceasing thought about liberation is sure to produce it at no distant date. The state of unbroken tranquillity is never to be had in this world except by union with the Supreme Being. Pilgrimage to distant lands, asceticism, or refuge in a holy place cannot bring about the state of emancipation. Concentration of the mind to a single

object and the subjection of the desires can carry one to the ultimate state of bliss. The wise think that the pleasures of this world as well as of the next are void of true happiness and resemble a mirage. As the rays of the sun fall on all kinds of places without being unaffected by the particular quality of any place, so should the wise mix with everything without being affected by the nature of that thing. The deadliest of diseases is the thirst for pleasure; what else can quench that thirst but equanimity of mind? The monarch seated in his splendid palace does not appear so graceful as the man of peaceful mind and even understanding. He is said to possess even mind who is not affected by pleasure or pain at the sight, touch, hearing, or tasting of anything good or bad. He is indifferent to everything, and has neither attraction nor repulsion for anything. Only he should be regarded as a saint whose mind is calm as moonbeams at the approach of a feast or fight or even at the moment of death.

ANCIENT BELIEF REGARDING MAN'S STATE AFTER DEATH.

1.—REFERENCES TO THE SOULS OF DEPARTED ANCESTORS.

IN the 55th hymn of the third Mandala the poet prays: "Let not the Gods injure us here, nor our early Fathers, who know the realms." In the 8th Mandala, hymn 52 we read: "May the rising Dawn, the swelling rivers, the firm mountains, protect me; may the Fathers protect me in my invocation to the gods." In R.V. 1.

36. 18, the congregation prays: "Through Agni we call Turvāsa, Yatu and Ugradeva from afar." In R.V. 6. 75. 10, the wish is expressed: "May the priestly Fathers, drinkers of Soma, may heaven and earth be propitious to us." Likewise in R.V. 7. 35. 12: "May the lords of truth be propitious to us.... may the skilful Ribhus, dexterois of hand, may the Fathers be propitious to us in our invocations." In R.V. 10. 88. 15, the

bard declares: "I have heard of two paths for mortals, that of the Fathers and that of the gods." Hymn 15 of the 10th Mandala is almost entirely addressed to the departed ancestors, and contains some very curious idea. We give the following verses: Verse 1. Let the lower, the upper, and the middle Fathers, the offerers of Soma, arise. May these Fathers, innocuous, and versed in righteousness who have attained to life, protect us in the invocations. v. 2. Let this reverence be to-day paid to the Fathers who departed first, and who (departed) last, who are located in the terrestrial sphere, or who are now among the powerful races (the gods)...v. 5. Invited to these favorite oblations placed on the grass, may the Fathers, the offerers of Soma, come; may they hear us, may they intercede for us, and preserve us. v. 6. Bending the knee, and sitting to the right, do ye all accept this sacrifice, do us no injury. O Fathers, on account of any offence which we, after the manner of men, may commit against you v. 7. Sitting upon the ruddy (woollen coverlets) bestow wealth on the mortal who worships you. Fathers, bestow this wealth upon your sons, and now grant them sustenance....v. 10. Come Agni, with a thousand of those exalted ancient Fathers, adorers of the gods, sitters at the fire, who are true, who are eaters and drinkers of oblations, and who are received into the same chariot with Indra and the gods.

We learn from these passages, that the souls of the departed were believed to continue to exist in a state or condition, in which they could grant protection to their relation on earth, partake of their oblations, pardon their offence, intercede for them, hear their invocations and bestow wealth upon them.

2.—PASSAGES RELATING TO YAMA AND THE FATHERS.

Later times have made Yama fulfil the office of judge of the dead, as well as sovereign of the damned; all that die, have to appear before him and are confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are driven thence conveyed to Svarga or Elysium, whilst the wicked are sent to the different regions of Naraka, or Tartarus. But the Rigveda knows him as the first man and calls him, therefore, the father and lord of nations. He was the first of mortals who died, and discovered the way to the other world; he guides other men thither, and assembles them in a home, which is secured to them for ever. "Worship with an oblation king Yama, son of Vivasvat, the assembler of men; who departed to the mighty streams and spied out the road for many."

"Yama was the first who found for us the way. This home is not to be taken from us. Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed" RV. 10. 14, v. 1-2. In verse 4 of the same hymn the poet addresses Yama thus: "Place thyself, Yama, on this sacrificial seat, in concert with Angirases and Fathers. Let the texts recited by the sages bring thee hither. Delight thyself, O King, with this oblation. v. 5. Come with the holy Angirases; delight thyself here, Yama, with the children of Virupa. Seated on the grass at this sacrifice, I invoke Vivasvat, who is thy father. v. 6. May we enjoy the good will and gracious benevolence of those saintly beings the Angirases, our Fathers, the Navagvas, the Bhri-gus, offerers of Soma."

In the following verses the poet

speaks to the "dead man whose body is to be consigned to the flames!" "Depart thou, depart by the ancient paths to the place whither our early fathers have departed. There shalt thou see the two kings, Yama and the god Varuna, exhilarated by the oblation. Meet with the fathers, meet with Yama, meet with the recompense of the sacrifices thou has offered." In RV. 10. 15. 8, the wish is expressed: "May Yama feast according to his desire on the oblations, eager, and sharing his gratification with the eager Vasisthas, our ancient ancestors, who presented the Soma libation."

To judge by these quotations, Yama was to the ancient Aryans like a great discoverer, who, first of all mortals passing the gates of death; has opened a way into that land, in which death is no more; on his way all mortals have to follow; around him they gather as children and children's children round their patriarch, as subjects round their king. All that are united with him appear venerable to those on earth and are honoured and invoked as fathers, but he is the greatest of them and a halo is shed round his head, which is already preparatory to the deification; foolishly accorded to him by later generations.

3.—REFERENCES TO IMMORTALITY.

Agni is said in RV. 1. 31. 2 to exalt a mortal to immortality and to be the guardian of immortality. "The liberal man abides placed upon the summit of the sky; he goes to the gods. These brilliant things are the portion of those who bestow largesses; there are suns for them in heaven; they attain immortality; they prolong their lives" (I. Mandala, hymn 125). In 5. 4. 10, the worshipper prays: "May I Agni with my off-

spring attain immortality." The Maruts too are besought to place their worshippers in the condition of immortality (5. 55. 4). "We ask of you twain (Mitra and Varuna) rain, wealth, immortality" (5. 63. 4). Again in 7. 57. 6, the Maruts are entreated, "Add us to the people of eternity." "We have drunk the Soma," says the poet in 8. 48. 3, "we have become immortal; we have entered into light; we have known the gods." "By thy guidance, O Soma, our sage ancestors have obtained riches among the gods.....Soma, becoming abundant to produce immortality, place for us excellent treasures in the sky" (1. 191. 1 and 8.)

Whilst these passages express the simple belief in a future immortality, there are other verses more descriptive of the joys which are in store for man hereafter.

4.—REFERENCES TO HEAVEN AND ITS BLISS.

The poet prays in 1. 15. 4. 5. "May I attain to that his (Vishnu's) beloved abode where men devoted to the Gods rejoice; for that is the bond of the wide-striding God—a spring of honey in the highest sphere of Vishnu."

In a hymn to Soma (RV. 9. 113) the enjoyments are specified more fully thus: "Place me, O purified Soma, in that imperishable and unchanging world, where perpetual light and glory are found. Make me immortal (in the realm, where King Vaivasvata (Yama) dwells, where the sanctuary of the sky exists and those great waters (flow). Make me immortal in the third heaven, in the third sky, where action is unrestrained and the regions are luminous. Make me immortal in the world where there are pleasures and enjoyments,—in the sphere of the sun—where ambrosia and satisfaction are found. Make me immortal in

the world, where there are joys, and delight and pleasures, and gratifications where the objects of desire are attained." According to RV. 10.135, Yama sits with the Gods and the Fathers under a beautiful leafy tree and drinks with them in common.

There are different divisions in the place of heaven. For the 154th hymn of the X Mandala says:

"Soma is purified for some, others seek after clarified butter. Let him (the deceased) depart to those for whom the honied beverage flows. Let him depart to those who, through rigorous self-control (tapas) are invincible, who, through self-control, have gone to heaven; to those who have performed great self-control. Let him depart to the combatants in battles, to the heroes who have there sacrificed their lives, or to those, who have bestowed thousands of largesses. Let him depart, Yama, to those austere ancient Fathers who have practised and promoted sacred rites. Let him depart, Yama, to those austere Rishis born of rigorous self-control, to those sages skilled in a thousand sciences, who guard the sun."

From RV. 10.148, it appears that the early Aryans of India believed that the departed received a new body for their immortal life. For the departed is there addressed thus: "Throwing off again all imperfections, go to thy home. Become united to a body, and be clothed in a shining form." In the 15th hymn of the same Mandala Agni is requested: "Thou knowest, O Agni, how many those Fathers are who are here and who are not here, those whom we know and do not know; accept the sacrifice well offered with the oblations. Do thou, O self-resplendent God, along with those (Fathers) who whether they have un-

dergone cremation or not, are gladdened by our oblation, grant us this (higher) vitality and a body according to our desire."

From RV. 10.16 we must conclude that this body of the blessed was not thought to be entirely new; it was their own former body in a state of purity and perfection. Agni is there addressed in verse 11th: Do not, Agni, burn up or consume him (the deceased); do not dissolve his skin, or his body. When thou hast matured him, O Agni, then send him to the Fathers." verse 5. "Give up again, Agni, to the Fathers him who comes offered to thee with oblation. Putting on life, let him approach his remains let him meet with his body, O Agni. v. 6: Whatever part of thee any black bird or ant, or serpent, or beast of prey, has torn, may Agni restore to thee all."

Heaven then was in the belief of the Rigved-Aryans a luminous realm where the departed live together in joy and happiness, endowed with a body, able to hold intercourse with their friends on earth and to partake of their Soma oblations.

5.—REFERENCES TO A PLACE OF PUNISHMENT.

The ancient Aryans believed that there was a difference of state for the righteous and the wicked after death. For not all are admitted to the happy abode of Yama; two dogs watch the road, and therefore the departed is advised as follows: RV. 10. 14. 10. "By an auspicious path do thou hasten past the two four-eyed bridled dogs, the offspring of Sarama. Then approach the benevolent Fathers, who dwell in festivity with Yama: v. 11. Intrust him, O Yama, to thy two four eyed, road-guarding, man-observing watchdogs and bestow on him prosperity

and health. v. 12. The two brown messengers of Yama, broad of nostril and insatiable, wander about among men. May they give us again to-day the auspicious breath of life, that we may behold the sun."

Several times the Gods are entreated to preserve their suppliants from the fall into the abyss. So by Gritsamada in the 29th hymn of the second Mandala: "Far be the snares, far be guilt, O gods, do not seize me like a bird amidst its brood. Be with us to-day, O ye adorable gods; trampling I will flee to your heart; protect us from the devouring wolf and from the fall into the abyss." Of Soma it is said

in RV. 9. 73. 8, 9: "The guardian of the sacred rite is not to be deceived: three means of purification has he placed in the heart of each), and knowing he beholds all beings; he hurls the hated and irreligious into the abyss."

"This deep abyss, so we read in hymn 5 of Mandala 4, has been produced for those who are unchaste, who go about like women without brothers, like wicked females hostile to their husbands, who are unjust, and lying sinners." In RV. 10. 152. 4, Indra is asked to consign to the lower darkness the man who injures his worshipper.

Sophia.



तत्त्वमसि ।

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an æt'her image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle*

THE LIGHT OF THE EAST

Vol. IV.]

APRIL, 1896.

[No. 8.]

KEYNOTES.

IT has been settled that the next Parliament of Religions will take place in Paris in the year 1900.

* *

When General Booth made his last visit to India the Salvationists devised a very novel method to convince the General that his work in India is fairly progressive. They sold red-jackets at a nominal price to the people who used to gather round the General and fed them *gratis*. The General thought that the red-jacketed people were all Salvationists and he looked with proud satisfaction upon the crowd which daily gathered around him. But one of the old Salvationists Mr. Hudson, broke the charm of such belief. In writing to the General, Mr. Hudson says, "You have passed through India and seen great crowds, but you have not seen how these *tamashās* are

produced: I saw just a little of the preparation that was made for the Samarkha gathering. You probably thought that the crowds of people in red-jackets were Salvationists; perhaps, only one-tenth of the number were so."

In spite of the great work which General Booth has done in England, his title as the "Salvation General" and the Salvation Army which he represents, do not fail to provoke a smile. What is meant by Salvation Army and what, by Salvation General? To us these words have no meaning whatever. A "Salvation General" is too big a conception for the Hindu brain, and the Salvation Army simply reminds us of round ounces of lead and nothing more!

* *

We tremble on the brink of life and fear to launch away; but we

shall find that death is only a bend in the river of life that sets the current heaven-ward,

The universe seems the expression of a mind. Like a book, it seems full of thoughts. We read a book, we cannot avoid the conviction that some mind has passed along; and that the page is only its foot-prints. When we pass along through the galleries of art, we can not avoid the thought that certain painters and sculptors have preceded us. Thus the entire material world seems like a book which some mind has written, a gallery through whose rich space some genius has moved in advance of the visitor.

Prof. Swing.

The power of illusion (Mâyâ) is so overwhelming that it compels us to act against the clearest dictates of our intellect. The unreality of the world and the transitoriness of our surroundings show us in the clearest manner that our whole attention should be directed to the hereafter in as much as the cup of life is brimful with pain. But, how many of us hear the dictates of our reason. The false shadows of the world are alluring us every moment and beckoning us to follow, them to our heart's content. The noblest men of action in this world are trying to grasp airy images and following the phantoms of dream. Our whole actions from sunrise to sunset to which we attach so much importance resemble the efforts of a baby to catch the moon within the palm of his hand. The search of every man after happiness is nothing more than the eager search of a thirsty traveller for mirage which shines in the distance simply

to entrap him with false hope. Poor mortals! from cradle to grave their search for happiness is sure to end in midsummer madness which hurls them on from birth to birth till at last the fire of anguish brings them to their senses. Such is the power of Mâyâ which enchains the human mind with invisible shackles never to be broken!

Swami Vivekananda has for the third time given the title of a *Sannyasi* to another European, Dr. Street, who is henceforth to be called Yogánanda, that is, one constantly enjoying the bliss of Samádhi. So Dr. Street has become Swami Jagánanda within the short space, perhaps, of two months! This is truly wonderful. This sudden transformation of an Englishman into a full-fledged *Yogi* is even more wonderful than even the theosophical imagination which can transform a school-boy residing in London, into an astral Mahâtma within a space of seven years! We are living in strange times. More wonderful things are in store for us in future.

Man requires all his material appurtenances—clothes, houses, modes of travel, light, heat, etc.,—because of his limitations, and not being far advanced in the scale of evolution in the onward march of life. If he could clothe himself at the fiat of his will, travel with the swiftness of thought, illumine his own pathway; or, in other words, create his own environment, he would be emancipated from matter, bondage. Now he denies that it can be possible for him to attain to this state of consciousness; but it is possible.

When men require to expedite their affairs, they invent new machines whereby their labors are

more speedily accomplished. Hence when necessity required a telephone, or cable under the ocean, the brain of the inventor evolved the new invention, and what was before a slow, weary and burdensome task became easy to do. So through the evolution of spiritual elements—the cultivation of Love, Justice, etc.—we can evolve new bodily organisms of a finer and finer grade, and the finer the organism the greater will be the power manifested through it; and that Power is limitless.

By binding themselves to negations, errors and corruption men blind themselves to the grand and marvellous possibilities that Life holds in store for them. They continually plead to some misty God to do for them that which they must evolve for themselves. They lie prone at the feet of their deaf and dumb idols of sense, passion and folly, ignoring their Celestial creative powers, and blame each other for the evils that must necessarily be concomitants of their ignorance.

The realm of invention is a shadow-symbol of the inherent creative powers of man to evolve new living creations.

The continual efforts of humanity should be to grow into the refinements or essences of life. Justice, virtue, goodness and kindness are ethereal elements, and not solids. The more refined the human being is, the greater his possibilities become of giving expression to those things that overcome physical environments. These essences evolve through matter and material beings, as an educational course, and they blossom in the highest refinement of being. The coming spiritual race could not live under the gross and popular existing systems of diet, thoughts and feelings, any more than we can now live without sunshine.

To evolve more and more of the

Infinite Spirit, to material expression, is "worshiping God."

World's Advance-Thought.

* * *

It is extremely difficult for a stranger, who is not brought up in the traditions of Hinduism to enter into its spirit. The well-known Dr. J. H. Barrow of the Parliament of Religions after attending throughout the whole of the sessions to the able lectures of Swami Vivekananda has formed a very meagre opinion of Hinduism. In an address on "Christianity and Hinduism" which he delivered in the Kent Theatre, the conception of God given in the Upanishad seems to him not only lower than the Christian but even the Mahomedan conception of the deity. He says: "It (Hinduism) has a conception of God which is very penetrating and deep, although it lacked the simple, sublime, personal monotheism embraced by the 50,000,000 of Hindu Moslems, and the full-orbed conception of God as Father, Son, and Holy Spirit, which is the disclosure of Christianity." There is a story among us that a person after reading the whole of Rāmāyana asked somebody to tell him the name of the husband of Sītā! Similar is the plight of this overlearned doctor who is so very anxious to speak out his valuable thoughts on Hinduism! We also hear that he is coming to India to enlighten us on the problems of Hinduism.

* * *

What a most marvellous piece of mechanism is this physical frame that we call our body! We spend hours and days upon decorating it, and ornamenting it—perhaps, also upon keeping it scrupulously clean and tidy—but do we ever bestow even a moment's serious thought upon the wonderful construction of

this temporary physical tenement of our soul? The question as to whether the physical frame of man was *constructed* on the principles of teleology, of "design in Nature," or was evolved from a lower to a higher form of existence in the process of Universal Evolution, need not engage our attention while we are considering the character of our physical selves. Teleology, or no teleology, here is this edifice of poor inert clay which one day is destined to be resolved "earth to earth and dust to dust," that baffles all human ingenuity. Very truly has the human body been spoken of as "a world in miniature," "an epitome of all the sciences," "an abridgment of the great book of Nature." The fundamental laws and principles of almost every branch of science find a living exemplification in the various parts and their functions in the human frame. "In the movements of our hands and feet, and in the adjustment of the bones in our body, we have an illustration of the laws of mechanics; in the management of our respiratory organs, we have an example of pneumatics; in the digestive processes that are carried on in the unseen laboratory of our stomach, we have a striking exemplification of the mysteries of chemistry; while in the construction and the functions of the eye we have a most vivid application of the principles of higher mathematics. The highest human skill of every age and every country brought together into one focus cannot succeed in bringing into existence a mechanism half so perfect as the human body. All this is simply regarding the mere material machinery of the human frame. When we come to think as to how our ideas originate and our thoughts work, how our emotions are stirred and our feelings roused, we come to

a point beyond which man's mind cannot go. How true are the words of the inspired writer, when he exclaims—"How fearfully and wonderfully is man made!"

From time immemorial has the human form roused the deepest feelings of admiration and reverence in the heart of man—so much so that in the ideal beauty of an Adonis or an Aphrodite, Grecian Art learnt to behold a living reflection of Divinity. Now, what is this beauty of the human form—this nameless charm we realise in the face and figure of certain persons? Why do these strike us as being of a handsome and winning presence? Not, surely, because of the colour or the complexion of their skin, nor of the cast of their nose, nor of the play of their eyes! Not one or any of these by itself can endow a person with that nameless power of attraction, which in ordinary language we call beauty. Nor is youth a necessary condition of this attraction. For, it is not seldom that many an aged person is far more handsome than many a handsome youth. What, then, is this beauty—nay the beauty upon which are fed the grosser feelings and passions of man—but one which, as Bacon says, "if it light well maketh virtues shine and vices blush," the beauty that evokes all the higher emotions and sentiments of the soul! Such beauty, in the highest sense of the term, is Harmony. It is the harmonious blending together of a variety of parts that produces the united effect of what we call Beauty. It is this Harmony in the structure and the symmetry of the human form that makes it so captivating to the eye and so beautiful to the mind. For, in a deep sense all Harmony is beauty, and all Beauty is Harmony.

Harmony.

THE DREAM-WORLD.

FEW things are more remarkable than certain phenomena produced in dream. Sometimes events are fore-shadowed in dream in such a way covering all the minutest details that we are tempted to come to the conclusion that the events of our physical plane proceed from the higher plane of the mind and that our world is the outcome of our mind. The assertion that chance plays the chief part in the coincidence that we find between the mental pictures of the dream and the events of the every-day world carries no weight whatever in as much as the coincidence is so minute with regard to time and place and the instances are so varied. The following events will bear our contention out:

(1). A certain Walter Taylor bought the materials of a Church from the Marquis of Huttington. Taylor dreamt one night that he was going to die by being struck by the fall of a tile from a wall situated in the east side. This dream he related to his friend who warned him not to approach the temple. Some time after Taylor thought that without his presence his work would suffer a good deal of loss. Consequently he approached the temple and as soon as he did so, a big brick fell over his head from the east side of the wall and he instantly died.

(2). A person one day lost his favourite note-book. He was so anxious to get it that he offered a reward of Rs. 100 to the man who will find that out. Up to the 17th of December of the Bengali year 1798 the note-book was not found out. On the 23rd of April 1799, the man dreamt that the note-book

was to be found out near the root of a particular tree in his native village. As soon as he was awake he began to search his note-book in the particular place where he saw it in his dream. He actually found it out in the very place.

(3). Babu Rakhal Das Mukerjee, a Deputy Magistrate, once dreamt that his wife was lying very ill in her bed surrounded by a number of relatives. He saw this dream at about 11 o'clock in the night. Even while he was asleep one of his servants entered the room and placed a telegram in his hands. The gentleman instantly started for Bhowanipore and found that his wife was really very ill. Not only this, but it was found to his utter surprise that every person whom he saw surrounding the bed of his wife during dream, was found seated by her bed.

(4). The writer is personally acquainted with several cases of this nature. One of the female inmates of his house informed him one morning that she dreamt that a couple of astrologers dressed like the Sikhs came to the house. About four hours after the dream, while the writer was seated in his parlour, a couple of astrologers entered the place whose dress and features exactly tallied with those seen in the dream.

(5). A friend of mine residing in Bhowanipore dreamt that he was lying in a half-inclined posture near a window in his house and that he was suffering from a dangerous boil in the left side of the belly. About one month after the dream the gentleman was compelled to lie beside the same window laid up with the same disorder in the

same part of his body. He compared his state with that seen in his dream and was greatly astonished. Innumerable cases of this nature take place and the coincidences are so remarkable that we can not ascribe them to chance. The general character of a dream may, of course, coincide with the general character of a particular event merely by chance, but their coincidence in their minutest details can never be a matter of chance. To verify our point let us consider the value of a number of predictions which one is likely to make. Suppose, for example, that one makes a dozen predictions giving the minutest details of each. One or two of the above predictions in their general character may coincide by chance with actual events but not a single prediction will tally in its minutest details with the actual event. For example, one may predict at random that a particular person will visit him at a particular time; the above prediction may turn out true by chance. But if a person predicts at random that a particular person having a particular feature will visit him on a particular day accompanied by such and such friends, no amount of chance can make his prediction true. The theory of chance if properly examined has its own limits and that limit it can never cross. In many premonitory dreams we find that actual events exactly tally in their minutest details with those seen in the dream. We may safely conclude from the above that where in a number of cases the coincidence takes place in its minutest details, chance can have no hand in the occurrence of the event.

The following cases of dream are especially remarkable:

(1). A certain gentleman named Ananda Krishna Dasu, the grandson of the celebrated Raja Radha

Kanta Deb, dreamt one night that a certain *Yogi* was administering to him medicine which removed completely some disease from which he was suffering. When the dream was over he sent his younger brother, Joy Krishna, to find out that particular *Yogi* in the Jugannath Ghat of Calcutta. The man was found out and his features exactly tallied with those seen in the dream. The medicine was obtained and used and the gentleman was completely cured.

(2). The father of the late Pandit Issur Chunder Bidasagar was once suffering from a wound in his foot. The doctors of Calcutta advised him to cut the foot off. The old Brahmin was unwilling to do so and so returned home. Once he dreamt that there was a medicine for that particular disease by the side of his pond. On waking he found the medicine in that particular place and was completely cured.

(3). The wife of a certain gentleman, Preo Natha Dutt, was suffering from hysteria. No medicine was of any avail. As the last resource his widowed sister was sent to the shrine of Tarakesur. But before she reached the shrine she got the medicine in her hands while sleeping during her sojourn. The medicine completely cured that particular case of hysteria.

(4). A very striking case of the cure of hysteria came under my own personal experience. The sister of a private tutor of our family was suffering from hysteria for a period of seven long years. No amount of medical treatment could cure her. At last she was determined to visit the shrine of Tarakesur for Dhāranā. Before she went there, she had a dream while sleeping in her chamber with closed doors. Somebody told her that there was no need of her going to the above shrine, but that on

waking she will find a plantain beneath her pillow, which will cure her of her disease. The plantain was immediately found and she was completely cured.

In the cases which have just preceded chance can not have the slightest part. Not only is there the verification of events, but also the actual appearance of material objects which enabled the dreamers to get rid of their diseases. All these point to the conclusion that there is not only a mental but also a material side of dream which makes the whole matter thoroughly impenetrable and mystical. The above are not the only cases in which such things occur but the whole history of the temple of *Tarakessur* is full of such mystical incidents which bear out my contention that there are peculiar dreams in which material bodies make their appearance and serve some definite purpose. The stories related about the cures in the shrine of *Tarakessur* are based upon substantial facts. In the yard of the temple hundreds of devotees may be seen lying in *Dharanā* (concentration) and waiting for the advent of the medicine which will cure them of their dreadful diseases. After lying in a kind of semi-trance for a day or two, most of these people see dreams in which they are either told that they will find medicine in such and such particular place or they are directed to search for the medicine about their own person. After receiving the medicine and performing the necessary ablution, the patient generally partakes of the article received in dream and gets completely cured. In some cases, he is told that the burden of the sin of the patient for which he was suffering is too great and therefore he will receive no medicine. It is almost certain that when a patient gets the medicine in dream and uses it in the parti-

cular way in which he is enjoined to do, his disease is instantly removed however long-standing it may be. Sometimes one article is suddenly transformed into another as if by magic. For instance, the patient is told that he will find a dead frog on the left side of the pond and he shall have to eat it before he gets cured. Suddenly at the time of eating the frog is transformed into a fruit to the infinite satisfaction of the patient.

Such are some of the mysteries of the dreams with which the patients are visited in *Tarakessur*. The above stories are as real and authentic as possible and hundreds of Hindu homes in Bengal will bear witness to the truth of the above assertion. The sudden and unlooked-for possession of mystical articles by patients by which their long-standing diseases are thoroughly cured is by far the strangest phenomenon to be met with in this world.

What is the explanation of these mystical events? That the patients of *Tarakessur* receive the medicines during dream there can not be the slightest doubt. While they see the vision of a god, of a saint, or of a *Yogi* giving them medicine, their eyes are generally closed and they pass into a kind of semi-trance. While in this state they are either ordered to leave the place, their disease being pronounced incurable, or they are supplied with proper medicines. Fast and cleanliness are the conditions which it is pre-eminently necessary to observe. The patients lie prostrate on a bare floor. Had the whole thing been false why patients should come from distant places fasting and lying on the bare floor for three, four and sometimes for five or six days. Had this been a hoax it would have been long ago detected and its mysteries brought to light. The truth is that there are many things

in heaven and earth which our philosophy cannot explain. The dream-world and its mystical phenomena including Somnambulism, Mesmerism; and even ordinary dream is wrapped up in profound

mystery. Who can unravel it? Only the seer whose spiritual sight is not dimmed by the base material environment by which matter has surrounded us.

OUR EXCHANGES.

THE ANCIENT EGYPTIANS.

“**T**HU disk of the Sun, thou living God! There is none other beside thee. Thou givest health to the eyes through thy beams, Creator of all beings. Thou goest up on the eastern horizon of the heavens to dispense life to all which thou hast created.”

Come to me, O thou Sun, Horus of the horizon, give me help—From the Monuments of Egypt.

A thousand years before Adam was driven from the mythical garden of Eden, Egypt was inhabited by a highly civilized people. They had dwelt in the fertile valley of the Nile for unnumbered generations before Abraham wandered from the home of his fathers. When Joseph was carried captive to this sunny land, Egypt presented to his eyes the appearance of hoary age. There as now the Pyramids looked down from a remote antiquity. To the children of Israel the mystery of the Sphinx was as profound and inscrutable as it is to-day.

These people, whose origin is lost in the mist of pre-historic ages, had arisen from the primitive state of savagery and barbarism to a condition of culture, civilization, and refinement, when the world, according

to the sacred writings of the Hebrews, was yet in the “Womb of Time.”

They had made many useful and valuable discoveries in the arts, not a few of which have become “lost” to the present age; and their knowledge of astronomy was far in advance of that possessed by any other nation in ancient times. In the art of building grand and imposing structures they excelled every race, either in ancient or modern times.

Not even in Greece or Italy were such magnificent specimens of human handiwork erected, as the temples, pyramids, statues, and monoliths whose ruins are to be seen to-day on the banks of the river Nile.

The magnitude and extent of their temples fill the minds of all beholders with wondering awe. The harmony of their vast proportions; their profuse embellishment; their height, and depth, and breadth; their grandeur and dignity, place them architecturally above the rivalry of every other race and age.

Who can contemplate these splendid productions of ancient genius without feeling profound regret over their destruction. Could we but see them as they left the hands of

their immortal builders, how insignificant would appear the grandest works of modern times.

The words of Byron addressed to a later race, are not inappropriate here :

"Come, blue-eyed maid of heaven !—but thou, alas !

Didst never yet one mortal song inspire—
Goddess of Wisdom ! here thy temple was,
And is, despite of war and wasting fire,
And years, that bade thy worship to
expire :

But worse than steel, and flame, and ages
slow,
Is the dread sceptre and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polished
breasts bestow."

In the earliest times of which we have any knowledge, the Egyptians had a settled form of government. This was a necessary condition, for however disturbed their relations with foreign countries may have been at times they must have enjoyed long periods of internal peace, during which they steadily cultivated the primitive arts and sciences.

Among the discoveries and inventions made by these ancient people, the most important to us is the system of character-writing called "hieroglyphics," which are found cut deep in the stone monuments, written on papyrus, and painted in vivid colors upon the walls of their temples and tombs.

For more than two thousand years these mysterious inscriptions were a sealed book to the whole world. Not the slightest clue had been obtained to the hidden meaning enshrined in these strange and often uncouth characters and figures.

The temples, upon whose walls and columns the ancient artists had painted with marvellous skill real incidents in their daily lives, or the imaginary scenes of a future life ; the obelisks and statues, in whose stony sides the chisel had engraven deep and permanent the names and titles of a loved and honored ruler ;

the papyrus roll, on which had been written in unfading colors the "ritual of the dead," the sighs of a lover, or the tale of a tax-gatherer—all these material objects might have crumbled into dust and their precious stories have been forever lost, had not the genius of modern science rescued them from their oblivion.

There are few things in the history of science more interesting than the story of the recovery of the key to these hieroglyphs, by scholars of the present century, but the story is too long to repeat here.

When the great Napoleon dazzled with visions of oriental conquests and glory, embarked his troops on the memorable Egyptian campaign, the stories he had read in the glowing pages of Herodotus were not forgotten. With wise forethought he entrusted to a number of eminent scholars the work of exploring this "land of mystery."

For thousands of years the sands of the desert had drifted over the ruins of an ancient and forgotten civilization. War, pestilence, and famine, the devastations of barbarous forces, the fanatical zeal of ignorant and bigoted religionists had overwhelmed the monuments of a vanished race. Nothing but ruins remained of the majestic buildings that anciently adorned the banks of the mighty river, over whose rippling waves once glided the stately barge of a Pharaoh and a Ptolemy.

Encouraged and stimulated to enthusiastic exertions by the ardor of Napoleon, the members of the scientific expedition pursued their labors with most gratifying, and to the scientific world of Europe, most astonishing results. The sites of innumerable temples, monuments, statues, pyramids, and tombs were accurately mapped ; while the inscriptions, hieroglyphics, cartouches, and everything that could throw any light on the history of the an-

cient Egyptians were copied with the utmost fidelity and care.

When in the course of time the key to these wonderful writings was discovered by Champollion, a literature of vast extent was disclosed. A mine of incalculable value was opened whose mysterious recesses are even to-day but partially explored. From the records now accessible, scholars are enabled to trace in outline the history of times remote as the days of Cheops; and the first chapters in the history of civilized man are thereby thrown back thousands of years. The "inspired revelations" of sacred books are valueless beside these imperishable and immutable records. Here we are brought face to face with the very thoughts and deeds of a living, thinking, active, and progressive people, long anterior to the date fixed by Genesis for the creation of the first man.

Speaking of the richness of the literary treasures already disclosed, Mr. J. Norman Lockyer, the learned astronomer, says: "Vast as this literature is at present, it is but the vanguard of a much more stupendous one to follow; for we are dealing with a nation which we now know existed completely equipped in many ways at least seven thousand five hundred years ago."

From remotest times the inhabitants of the Nile valley were an agricultural people. The sun shone upon them from a cloudless sky with a splendor and ardor unknown to us of colder climes; and while the "fruitful rains" seldom fell, yet the Nile regularly supplied needed moisture to the fields by its annual overflow, and renewed their fertility with its deposits.

As the river at its flood overflowed the land, including the sites of many of their villages and homes, it was of the utmost importance that the people be informed of the exact time when the rise would

begin, so that they might prepare the ground for the seed, protect their homes from the rising waters, and make ready the vast system of irrigation works for the retention and proper distribution of the life-giving water.

It was this necessity for some accurate measure of time, some method whereby the annual rise could be correctly predicted, that gave birth to astronomy. To be able to foretell the exact time when the great inundation would begin at the various stations on the river from Silsili where the Nile "emerges from its fountains," to Memphis, must have required accurate knowledge of the motions of some of the heavenly bodies. That they had acquired this knowledge and succeeded in solving the problem with the strictest accuracy and on scientific principles, there is no question.

When we consider the difficulties under which they labored, their entire lack of modern instruments, their ignorance of the earth's motions, of the laws governing the motions of the planets, of the cause of the apparent motion of the stars, and of the effects of precession, it becomes evident that these ancient people possessed intellectual powers of a high order.

The most important event in the lives of the ancient Egyptians, that which concerned them most vitally, was the yearly inundation of the river, for upon this overflow the entire nation was dependent for its subsistence. Kings, in the flux of time, might come and go, dynasties might rise and fall, without causing more than a passing ripple in the lives of the masses; but let the Nile fail, let the waters cease to spread themselves over the land, and famine, pestilence, and death ensued.

Egypt, we are told, is the "gift of the Nile." It first appears like a dusty plain, then as a fresh sea, and

finally as a bed of flowers." Owing to the local conditions producing these peculiar effects, but three seasons were recognized by the Egyptians. The first was called the season of "the inundation"; the second that of "the sowing"; and the third the season of "the harvest."

During the season of the harvest, from February to June, the Nile valley presents the appearance of a vast desert, and it is with the greatest difficulty that the gardens and grounds can be kept green.

Mr. Osborn, in his "Monumental Egypt," gives the following vivid description of the general appearance of the country at this season of the year: "The Nile has shrunk with its banks until its stream is contracted to half its ordinary dimensions, and its turbid, sliny stagnant waters scarcely seem to flow in any direction. Broad flats or steep banks of black, sun-baked Nile mud, form both the shores of the river. All beyond them is sand and sterility. The trunks and branches of trees may be seen here and there through the dusty, hazy, burning atmosphere, but so entirely are their leaves coated with dust that at a distance they are not distinguishable from the desert sand that surrounds them."

The contrast presented at the season of the inundation is highly characteristic. We can well imagine the joy that filled the hearts of the people at the sight of the rising waters. It marked the return of their most important festival and the event was celebrated with great rejoicings throughout the length of the Nile valley. Mr. Osborn gives the following description of the beginning of the inundation: "Perhaps there is not in all Nature a more exhilarating sight, or one more strongly exciting confidence in God, than the rise of the Nile. Day by day and night by night, its turbid tide sweeps onward majestically over the

parched sands of the waste, howling wilderness. Almost hourly we heard the thundering fall of some mud bank, and saw, by the rush of all animated Nature to the spot, that the Nile had overleaped another obstruction, and that its bounding waters were diffusing life and joy throughout another desert. There are few impressions I ever received upon the remembrance of which I dwell with more pleasure than that of seeing the first burst of the Nile into one of the great channels of its annual overflow. All nature shouts for joy. The men, the children, the buffaloes, gambol in its refreshing waters, the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. It is impossible to stand by the side of one of these noble streams, to see it every moment sweeping away some obstruction to its majestic course, and widening as it flows, without feeling the heart to expand with love and joy and confidence in the great Author of this annual miracle of mercy."

Words fail to adequately picture the beauty of the scene after the waters have begun to subside, and the grain has taken root in the spongy soil. "The vivid green of the springing corn," says the writer quoted above, "the groves of pomegranate trees ablaze with the rich scarlet of their blossoms, the fresh breeze laden with the perfume of gardens of roses and orange thickets, every tree and every shrub covered with sweet-scented flowers. These are a few of the natural beauties that welcome the stranger to the land of Ham. It would be impossible to make any addition to the sweetness of the odors, the brilliancy of the colors, or the exquisite beauty of the many forms of vegetable life, in the midst of which he wanders."

Nothing strikes the observant traveler in Egypt with greater force

than the contrast presented to his mind by the poverty and misery of the present inhabitants, when compared with the wealth, happiness, and prosperity of the ancients, as depicted on the monuments.

"In the same regions," says a recent writer, "which at the present time display to the eye of the traveller the sad spectacle of miserable villages and impoverished inhabitants, there flourished in ancient days towns with an industrious population; and smiling fields, intersected by canals, extended to the foot of the mountains. On the plains stood splendid temples thronged by pious multitudes; on the rocky height, the eye admired the magnificent sepulchral chambers with their rich ornamental coloring, which were consecrated to the memory of the departed; whilst in the deep shaft, hidden away and inaccessible to the curious gaze, rested the embalmed bodies of the dead. And what remains of all this greatness, this splendor and magnificence? A few ruins which, thanks to their concealed situation or their gigantic masses, neither the hand of man nor the tooth of Time has been able to destroy in the course of the short eternity since their origin."

Of the daily lives of these ancient people, their joyous and happy disposition, the simplicity of their characters, their love of home and family, their devotion to their religion, their boldness and courage in war, their progress in the arts and sciences, the grandeur and extent of their temples and tombs—of all these interesting things, space will not permit of mention even. I can not resist the desire, however, of presenting a translation of a prayer to the sun, written 1,500 years before our era began. The reader can not fail to observe the clear and distinct conception here expressed of the unity of Being, the oneness

of all life; and reading between the lines of this ancient prayer, he will catch the gleam of that great spiritual truth which we of to-day are but dimly discerning, viz., that God is spirit and man an immortal soul:

Beautiful is thy setting, thou Sun's disk of life, thou lord of lords, and king of the worlds. When thou unitest thyself with the heaven at thy setting, mortals rejoice before thy countenance, and give honor to him who has created them. The whole land of Egypt and all peoples repeat all thy names at thy rising in like manner as at thy setting. Thou, O God, who art in truth the living one, standest before the two eyes. Thou art he which createst what never was, which formest everything that is in the universe. We also have come into being through the word of thy mouth."

Light of Truth.

THE ELEATICS AND CHINESE ON "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE fundamental conception of the Ionic school of the early Greek philosophers was that of "one ever-changing, self-developed universe." Ritter has called their system "Dynamical Physicism." The next school in chronological order is the Italic. The fundamental idea here is "one unchanging, self-existent universe." If we follow Ritter's method of naming these schools, we must call this one the school of Transcendental Physicism. Its most renowned philosophers are Xenophanes, Parmenides, Zeno, and Melissus. They are also called Eleatics—from Elea, in Lower Italy, where most of them resided as colonists.

Xenophanes (about 560 B. C.) "brought the sword" to the world.

Though a poet himself, he fought the poets bitterly for their idle tales and anthropomorphic presentations of the Deity :

"Such things of the gods are related by
Homer and Hesiod
As would be shame and abiding disgrace to
any of mankind :
Promises broken, and thefts, and the one
deceiving the other."

He firmly believed in

"One God, of all beings, divine and human,
the greatest ;
Neither in body alike unto mortals, neither
in spirit."

Note this scathing criticism :

".....men foolishly think that gods are born
like as men are,
And have, too, a dress like their own, and
their voice and their figure :
But if oxen and lions had hands like ours,
and fingers,
Then would horses, like unto horses, and
oxen to oxen,
Paint and fashion their god-forms, and give
to them bodies
Of like shape to their own, as they them-
selves too are fashioned."

But Xenophanes was not bitter by nature. His satire grew out of his clear recognition of the unity and perfection of the Godhead. He knew too well how little we can and do know. Timon, the sillograph, puts these words into the mouth of Xenophanes :

"Oh that mine were the deep mind, prudent
and looking to both sides !
I am now hoary of years, yet exposed to
doubt and distraction
Manifold, all-perplexing ; for whithersoever
I turn me
I am lost in the One and All."

Xenophanes,* "looking upon the whole heaven, affirmed that unity is God." Many philosophers have interpreted this saying by declaring that Xenophanes held the doctrine that "God is a sphere." But Xenophanes was neither a physicist nor a mathematician. He was a poet. With the poet's intuition he looked

to Heaven, the all-encompassing element and proclaimed *that* the great Being. Cousin† also holds that view. He says :

"The epithet *spherical* is simply a Greek mode of speech to indicate the perfect equality and absolute unity of the Deity, and of which a sphere may be an image. This word of the Greeks is the *rotundus* of the Latins. It is a metaphorical expression like that of 'square,' which means *perfect*. This latter expression, now commonplace, had at the beginning of mathematical science something noble and elevated in it, and is found in most ideal compositions of poetry. Simonides speaks of a 'man square as to his feet, his hands, and his mind,' meaning an accomplished man. The metaphor is also used by Aristotle. It is not, therefore, surprising that Xenophanes, a poet and philosopher, writing in verse and incapable of finding the metaphysical expression which answered to his ideas, should have borrowed from the language of imagination an expression which did express his idea."

What Xenophanes looked for and found was the All :

"Wholly unmoved and unmoving it ever
remains in the same place,
Without change in its place when at times it
changes appearance.
But finite things were moved by the All—
Without labor, he ruleth all things by reason
and insight."

He did not take his stand upon space and duration. He knew that our dignity consists in thought. I feel inclined to attribute to him the words of Kant:‡

"Two things fill my spirit with ever-fresh and increasing wonder and awe, the oftener and the more steadfastly my thoughts occupy themselves therewith : the starry heavens above me and the moral law within me."

* Aristotle : "Metaphysics," IV.

† "Nouveaux Fragmens Philosophiques," page 79.

‡ "Kritik der praktischen Vernunft." Beschlus.

The fragments left us of Xenophanes's writings are so few that it is difficult to say what he really taught. He is reported to have described the Deity as homogeneous, viz., "to have maintained the qualitative simpleness of the divine essence simultaneously with its unity."* But the general idea conveyed by the fragments is that Xenophanes did not apprehend Being in a purely metaphysical manner, but theologically as the Deity, the Divine Spirit ruling the universe. "Metaphysics with Xenophanes sprang not from the consideration of Nature, but from the conflicts of reason with the existing theology."† We owe it to Xenophanes to say that he was the first‡—in the West—to say "everything is one," though he did not give this unity a very definite determination. His successor, Parmenides, carried the Eleatic doctrine to its logical end.

Parmenides (about 515 B.C.) holds that the All, in itself, can only be conceived as One, because the All (viz., all that exists) is in its essence the same. Only Being is. Non-Being cannot exist; it cannot even be expressed or conceived. Being cannot begin nor cease to exist. Being is; it never *was* nor *will be*. It exists in the undivided Present. Being is indivisible; all space is filled with Being. Being is immovable and cannot be incomplete or defective. Thought is not separate from Being, for there is nothing outside Being. All thought is thought of Being. With Parmenides, Being and thought are identical. He recognized in all things but One—Being. The Non-Being of popular opinion he likens to night, while Being is light, or fire. Some autho-

rities say that he called Being and Non-Being respectively "warm and cold, fire and earth."§

Passing by Zeno, we come to Melissus (about 440 B.C.), who, like the former, defended the doctrine of Parmenides. All that has been transmitted to us of Melissus's doctrine of Being, says Zeller,|| may be reduced to the four determinations of its eternity, its infinity, its unity, and its invariability. That which is is underived and imperishable. Were it derived, it must have come either from Being or from Non-Being. Of course it cannot be derived from the latter. If it arises from Being it is not derived, but has existed previously. If it passed away it must resolve either into Being or into Non-Being. Of course it cannot become non-existent, and if it passes into Being it cannot be said to perish. If being is eternal it must also be infinite, having no beginning nor end. Melissus directly infers the unity of Being from its unlimitedness. If there were several Beings, he says, they would necessarily all be limited in regard to each other. If Being is unlimited, it is also one. Multiplicity in Being is conceivable. The many must be separated by the void; but there can be no void, for that would be Non-Being. Being cannot move; it can experience no increase, no change, no pain; it is changeless, invariable.

The distance between the practical notions concerning Being held by the Eleatics and those of the Chinese is not so great as it might seem. Xenophanes's doctrine that "God is a sphere" may receive a very good commentary from the Chinese idea of "Heaven," and if we attribute to him the saying of Kant about the

* E. Zeller: "Philosophie der Griechen," I.

† Teichmüller: "Studien zur Geschichte der Begriffe," page 612.

‡ A. Schwegler: "Geschichte der Philos.," VI.

§ For further notice of Parmenides's philosophy of Being, the reader is referred to my article in THE MYSTIC MAGAZINE for March, 1895.

|| E. Zeller: "Geschichte der Philos.," IV.

starry heaven and the moral law, we obtain from Chinese sources still more help to understand him. The fundamental idea of Chinese life may well be said to be the "Being" of Parmenides and Melissus. At any rate, to the Greek philosophic speculations, which in themselves are only theoretical, we find in Chinese life a corresponding practical realization. I am not now speaking of the modern Chinaman, but of that Chinese life which culminated contemporaneously with the above-mentioned philosophers. I say "culminated contemporaneously," but the phrase must not be understood historically; for China, like India, lies as it were outside the world's history.

History begins with the self-development of the race, or the point at which man develops consciously toward a definite end. In China there is no such development; there is only a stationary condition, or as we must call it, an existence in Being. The Chinese are in the ever-present Now. Their so-called historic records are not chronology as we understand it; they are pure image-makings. A nation or a people that does not make a distinction between a lower natural and a higher natural existence, but merges both into one idea, is one kind of unhistoric people,* as, for instance, all savages. A people that does not live for earthly ends, but allows all purposes of time and space to be pushed aside for a universal idea—as, for instance, the Hindus—is also an un-historic people. Finally, a people living entirely for earthly purposes, even though these are pure expressions for the higher natural life, and to which the higher natural life is identified with earthly purposes, is likewise an un-historic people. Such a race is the Chinese.

When I call that Chinese life, which I shall now describe, contemporary with those Greek philosophers, I mean that contemporaneously with them it becomes evident to the rest of the world. The central principle is a semi-mythical person, Fo-hi. Legge makes him historic, placing him 3322 B.C. From him (or it) comes Fohism, and from Fohism comes both Tao-ism† and Confucianism. The term *Fohism* is also synonymous with Chinese Buddhism, but I speak of it as the early religion and philosophy of China.

Foh, or Fohi, is "Being." We shall perceive it from the way the Fohists live. They do not reflect; the unity of substantiality excludes all distinctions and contrasts. Europeans have always marvelled at the country which did not seek connection with the outer world. So thoroughly did the Chinese rest in Being that immobility resulted. To their thinking, the family was the only representation of Being. The family conception was a very wide one, for it embraced all ancestors and the heavens. If a child disobeyed it virtually separated itself from the Substance (Being) of his being. The State, in which the emperor represented the father, was but another name for the family. A man's duties all relate to his family or State connection, or, to express the idea philosophically, they relate to Being and nothing else.

Man is the master of his own destiny and the equal of heaven and earth; he can influence the course of nature so long as he maintains his true relation to Being. When those who are now out of universal order shall again have become the equals of heaven and earth, then "all things shall be nourished and perfected." Among pregnant sayings is this of T'sang: "The great Being

* Oscar Re der: "Om de uhistoriske og historiske Folk," VII.

† See my paper on "Tao: the Chinese 'Being,'" in THE METAPHYSICAL MAGAZINE for May, 1895.

has conferred even on the inferior people a moral sense, by obeying which they attain a constant nature."* To express this in Chinese metaphysics we would say that Heaven in giving birth to all people affixed to them and everything a corresponding law, which it is the duty of men to study and to obey. This is the "to be."†

"The sage is born in possession of knowledge and perfect purity. He obeys without effort the promptings of his nature, and thus maintains a perfect uprightness and pursues the heavenly way without the slightest deflection. He alone, possessing all the sage-like qualities, shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, mild, fitted to exercise forbearance; impulsive, energetic, firm, enduring, fitted to maintain a firm hold; self-adjusted, grave never swerving from the mean, correct, fitted to command reverence; accomplished, distinctive, concentrative, searching, fitted to exercise discrimination. All embracing is he, and vast; deep and active as a fountain, sending forth in their due seasons his virtues. All embracing and vast, he is like heaven."

Being is seen under the aspect of Destiny. Benevolence, righteousness, propriety, and faith find their development in thought and action, they become the ideal nature—true Being in man. Destiny is not a fatalistic term. That which Heaven gives is destiny, and that which man receives is nature. Destiny is to Heaven what nature is to man. Prayer is unnecessary because Heaven does not actively interfere with the soul of man.

So completely are the Chinese (the Fohists) absorbed in Being that they

do nothing of or for themselves, but address themselves to the universals when they act. When one of the Ming emperors made a change in the title of Shang-te, he announced it to all ancestral spirits, to those of heaven and earth, of the hills and rivers, of the land and grain, and to all who heard him make the change. What a beautiful realization of universal consciousness! The great pulse of Being throbs through his veins.

The religion of Shang-te is the most ancient as well as the most sacred form of Chinese worship. Shang-te lords it over the azure heaven. From this we must conclude that Shang-te is a personification of Being. It is certain that Shang-te was looked upon as the impersonal heaven, and later commentators affirm that Shang-te is Heaven, Azure Heaven, the Greatest Deity in the Purple Obscure Palace, the Most Honored One.

To become a superior man, or to "stand in Being," we must follow the rules of "The Great Learning," which demands that we first of all extend to the uttermost our knowledge, for "knowledge becomes complete by investigations and makes our thoughts sincere, and by sincere thoughts our hearts are rectified." A man cannot arrive at "the heavenly way" by any mere belief; "he must learn." But "learning without thought," said Confucius, "is labor lost, and thought without learning is perilous." Our own thinking must harmonize with Universal Thought, or Being. Our learning must not be for self-improvement, nor even a knowledge of one's own faults, but solely for truth's sake. Self-improvement is vanity, and knowledge of our faults is negative knowledge. Learning truth for truth's sake will improve self and show our faults,

* *Shu King, Feng Hsien.*

† Chung Yung and R. K. Douglas: "Confucianism and Taoism."

and these two objects will then be in their right place. The surest foundation on which to establish the will is learning. Rectification of the heart follows upon learning. "The man who does not know, who is under influence of fear, who is under the influence of fond regard, sorrow, and distress, does not look when he sees, does not understand when he hears, nor taste what he eats."

Not only "completion to knowledge" and "rectification of the heart" are necessary to true Being, but "cultivation of the person" is also essential, for by cultivation of the person we "influence ultimately the whole empire." It begins with introspection. Confucius said that dignity, reverence, loyalty, and faithfulness made up the qualities of a cultivated man. A man in Being must be full of moral courage. Kung-tze said :

"To go on the water and face dragons is the valor of the fisherman ; to hunt on land, and not avoid rhinoceroses and tigers, is the valor of the huntsman.....but to recognize that poverty comes by the ordinance of

Heaven ; that there is a tide in the affairs of man, and in the face of difficulty not to fear, is the valor of the sage."

The Fohists have no religion, as we understand the term religion means retirement of the spirit within itself for the purpose of contemplating its essential nature—Being. It is individualistic. Not so in China. All Fohists stand in communion with each other ; they form one whole, and the emperor—"the superior man"—is the centre and representative of the common body. He is the Son of Heaven. If the emperor behaves well, prosperity ensues ; if not, disaster follows.

When one reads much in Confucius, for instance, and comes to such a reading directly from Eleatic philosophy or any other school of metaphysics, he will be startled with the frequency of the teachings about Heaven, Earth, and the Heart. He naturally sees, in these conceptions, three personifications of Being exactly corresponding to them. Great will be his delight when he finds that Athena, the goddess, was that Being.

ASTROLOGY.

CHAPTER VI.

OF MARS.

MARS is one of the unfortunate or malefic planets. It is called the *less infortune*, and SATURN is designated the *greater infortune*.

Its influence compared with that of Saturn :—

The natives of SATURN are—slothful, inactive and oppressed by poverty ; while those of MARS are—

active, furious and contentious : they are continually engaged in strife and violence, and if MARS should be *evilly configurated* to MERCURY—very dishonest.

I. In Nativities :—

(1). If in *good aspect* to the luminaries and MERCURY—MARS gives great courage, much dexterity in manual operations, great power

of calculation, and a brilliant wit.

(2). If in *evil* aspect, dissimulation, treachery, obstinacy and revenge. The native is audacious, rude and ungovernable, unrestrained by any principle of morality or religion, delighting in war, repine and bloodshed.

II. In Horary questions :—

Mars is a masculine, nocturnal planet, choleric and fiery.

(1). He governs *Aries* by *day*, and

(2). *Scorpio* by *night*.

(3). He is the sole ruler of the *watery triplicity*.

(4). He is exalted in *capricorn*, and his *fall* in *cancer*, and his *de-triment* in *Libra* and *Taurus*.

He describes one of a middle stature, strong well-set body, rather muscular than corpulent, the face round, the eyes sharp and piercing, dark reddish complexion, the countenance full of confidence and boldness, and the disposition active and intrepid.

If MARS is *well dignified*, he makes men courageous, hazarding their lives for any cause, regarding death as preferable to a life of slavery or submission, generous and magnanimous, conquering almost every opponent, and rushing into contest as a most laudable amusement.

If *ill-dignified*, the person so described is cruel and malicious, eagerly seeking every opportunity of wickedness or mischief, without humanity, fear of God or regard for man.

CHAPTER VII.

VENUS is the brightest planet in our system. As its orbit is less than that of the EARTH, it can never

appear above 48 degrees distant from the SUN.

I. In Nativities :—

VENUS, when possessing the greatest share in the formation of the mind of a native,—inclines him to :—music, poetry, painting, sculpture, drawing, dancing, and all elegant arts and amusements.

The native is good—humoured, virtuous, kind, beneficent and charitable ; fond of females, by whom he is generally beloved and admired, though rather deficient in firmness and resolution.

If VENUS be in *conjunction* or in *evil aspect* with the malefics :—then VENUS causes :—extravagance, dissipation, ruin, and waste of property through gaming, drinking and women.

(1). When (VENUS) in the *ascendant*, she gives :—health, gain by women, and general prosperity.

(2). When on the *meridian*, she gives :—honour and preferment by means of women, and the native will generally receive favour and protection from great ladies.

II. In Horary Questions :—

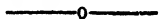
VENUS describes a person of middle size, very elegant deportment, fair and lovely complexion, beautiful features, bright eyes and brown hair.

(1). If *well-dignified*, the person is affable, affectionate, often engaged in love, and consequently prone to jealousy, excelling in music, painting, dancing, and every elegant accomplishment.

If *ill-dignified*, he is lustful, dissipating his property with infamous women, a gamester and drunkard, and possessed of some few good qualities.

H. M. BANDYOPADHYA, F.T.S.

THE TIMES AND PHILOSOPHY OF SIR WILLIAM HAMILTON.



THE study of philosophy,—or rather of Divine philosophy, as John Milton calls it, which he says is very charming and is not harsh and crabbed as dull fools suppose, but musical as is Apollo's lute and a perpetual feast of nectared sweets where no crude surfeit reigns—the study of such philosophy, I say, was the *sine qua non* of Scottish universities from time out of date. Philosophical subjects formed the exclusive subjects of instruction in the faculty of arts in the old universities of Aberdeen, St. Andrews, and Glasgow at their foundation in the middle ages and the Renaissance. There was hardly a university in the vast continent of Europe which boasted of a philosophical chair which was not occupied by a Scotchman trained in one of his own native universities. In perseverance, in forethought, in all things which conduce to success in life, the Scot has never been surpassed. This feature in Scottish character is brought to light in any sphere,—physical, intellectual or moral. It was an old saying of Erasmus that the Scots take a natural delight in dialectical subtleties and that might be cited as one of reasons, I think, of their free union with us, the Hindus.

The aim of the university in those by-gone times was culture rather than search after new truths. This culture too was of a narrow kind being confined to maintaining or not maintaining a thesis,—in taking *purvapaksha* or *aparapaksha* as the Hindus call it. This culture was based entirely on the Aristotelian and later Greek philosophies. The environments of the age led to this,

the occupiers of the chairs being narrow-minded ecclesiasts, who had nothing of the toleration of Religion in them, who had more of the seasoning of the gracious voice, and the approval of a text to hide a damned error, and to crown all this, there was a peculiar system of teaching called the Regenting system. This system meant that the student was left entirely in the hands of a single teacher who teaches him the various books in turn by means of prescribed text-book or dicta given by the regent himself in the whole college career and presents him finally for graduation. There was not, gentlemen, as you may see, that happy contact of mind with mind and knowledge with knowledge. There was a tendency more on the side of narrow-mindedness both on the part of the pupil and the teacher. The fencing with an antagonist on a given thesis consisted merely in stating certain stereo-typed arguments for or against it. From this it is manifest that intelligence, progress, and freedom of thought are a *tabularasa*. To add to this there were the troublesome English border wars, there were constant revolutions political and ecclesiastical, which up to the passing of the English Toleration Act, imperilled the very existence of the universities and made the life of the Scottish student in his mother land next to impossible. Any fresh thought of these days was more or less an exotic current. This is exemplified by the arguments which have come down to us. Though we find the influence of men like Descartes and Locke in the 16th and 17th centuries, this was only

of outlandish origin. There was not an iota of free thought in any of the Scottish universities, they were merely the mouth-pieces of others, they were like those

".....Crisped snaky golden locks,
Which make such wanton gambols with
the wind,
Upon supposed fairness, often known
To be the dowry of a second head,
The skull that bred them, in the sepulchre."

They had no legs of their own to stand upon, they had not the shadow of a title to fashion the philosophy of their nations.

Meanwhile a vast intellectual revolution had taken place towards the beginning of the 18th century. The old order has changed yielding place to new, the old regenting system has given place to the new professorial, the old system of entrusting a variety of subjects to a single teacher has given place to the system of entrusting a single subject to a single teacher. There was thus a division of labour, the real condiment of all pleasure. The student was brought into happy contact with new teachers every session, dictation and text-books were blown up, a fresh impetus was given to the teacher to think freely for himself. Lecturing in English was substituted for dictation in Latin. There was also perfect tranquillity in the country. There were no wars. People have begun to live in peace and plenty. There was nothing unforeseen happening to check the regular course of human life. There was thus greater leisure for reflection. It was then that they began to think, what am I? Whence have I come? What shall I be after death? So they tried to solve for themselves the great problems of life by the aid of their reason. This has gone on continuously for the past three centuries. This has given rise to men of original power and sterling worth, whose individuality was lost and confound-

ed in their paramount power as cosmopolites. What they did for man and for human dignity eclipsed what they had designed for Scotland. Do you believe me yet or shall I call to your mind the names of Hutcheson, of Adam Smith, of Ferguson, of Dugald Stewart, of Thomas Brown, of Sir William Hamilton, of Sir Alexander Grant, of Mr. Ferrier?

Nor is this all. The current of thought which flowed since the beginning of the last century down to our own day had been so incessant and so marked as to deserve the name of a school. It has moulded the minds of the French and Americans, and raised the former from the trammels of gross materialism, elevated their souls which have grown clotted by contagion and become materialised and brutish till it at once lost the divine property of its first being—raised, I say, such souls to their normal status by administering to their intellectual and moral nature stimulants of fearful potency. It raised the French who were going merely in the catalogues for men to the real dignity of man.

I am not here to defend every theory of this school of philosophy, nor do I say that theirs is the perfect method. We all know that every good is not without alloy and there cannot be perfection in this world for this visible nature and this common world is so created that the two things evil and good co-exist. It is absurd to talk of tradition in philosophy—*anutha-parampara* as the Hindus call it. Such a thing can come to pass only when life is stunted, when there is hardly any growth and any change. The key to all success in philosophy is personal labour and personal inquiry. The Scottish philosophy is more indigenous, it is instinct with the spirit of the cautious, sober, circumspect, yet profoundly reflective and analytic turn of the best Scottish mind.

It smells nothing of outlandish origin, it is as sickly as it is soulless, it is a genuine attempt by genuine men and honest effort to find solutions of the ever-pressing questions of our lives, human personality, freedom, immortality; the nature and meaning of the external world, the nature and meaning of God himself and of our relations to Him. No philosopher or historian can pass by the contribution of Scotland to the subject of Mental Philosophy.

Two facts in this connection deserve to be impressed—one, that independent thought went hand in hand with the breaking up of the Regenting system and the other that Scottish philosophy was nurtured in its own universities. This Regenting system is the system at present prevalent in the old English universities, in Oxford and Cambridge and in the modern universities of India where the text-book mania prevails. It has lived and will always live on text-books and text-books alone. It looks for examination and graduation merely. It has given rise to no independent thought either in Oxford, Cambridge or Madras. The exception in this case proves the rule for the period in Cambridge during which there was an outburst of philosophic activity unprecedented in the annals of its university life was a period in which the professorial eclipsed the Regenting system. Ralph Cudworth and Henry More remained practically all their lives as Fellows of Christ Church and they were lecturing professors never accepting the ecclesiastical preferment. These are facts worthy of consideration I think of university reformers in India.

Free speculative Scottish thought was the product of its university life for we must go back to Hutcheson for its origin. He was appointed to the professorship at Glasgow two years after the dissolution of

the Regenting system. It is almost peculiar to Scotland. The case was rather the reverse in England and France. There the representatives of speculative thought were out of sympathy with the university life. Why this was so may be explained by the fact that the university men represented the freedom, the individualism which undoubtedly characterised the Presbyterianism of the time, as against the Episcopacy of the Church and the peculiar tendency of the Scottish intellect to reasoning on first principles. This speculative thought was the outcome of the universities and was first imparted to the students in the shape of lectures and not by printed books for the use of the world. This may serve to explain its moderation or rather its timidity.

I forgot to observe the relation of Scottish philosophy to Scottish politics which has one of unswerving declaration in favour of political franchise ever since its rise. In the hands of Hutcheson, Scottish thought was a reaction. It revolted against the despotic principles of Hobbes, and in this it represented thoroughly the national feeling, for the country had enough of uncontrolled despotic power during the time of Charles II, the Lauderdale and Middletons, who had carried out the unrelenting behests successively of a sensationalist and a concealed Papist on the throne. The philosophy of the day has been the strongest ally of the national spirit of freedom. Thomas Reid did as much for the recognition of national rights as Burke by his *Reflections* on the French Revolution. And out of this silent thought nurtured in the university arose the political philosophy of Adam Smith. While Scottish thought allowed national freedom of thought it was averse to individual freedom. It has advanced human convictions to the

forefront, it has held by these against individual conceipt and caprice, it has held by freedom against fatalism, a disinterested altruistic theory of morals, a more or less national theism, a dignified form of purified common sense.

Dr Reid was still alive in his ripe old age in the Glasgow College Court when William Hamilton, the son of a professor, was born in 1788. His immediate ancestors were medical doctors. But there lurked the fact that his more remote ancestors were knights, baronets, and had held estates. They were some of those who fought in the battle of Flodden, in which the defeat of the Scottish army resulting mainly from the fantastic ideas of chivalry entertained by James IV and his refusal to avail himself of the natural advantages of his position was by far the most disastrous of any recounted in the history of the northern wars. He was of the very old house of Hamilton. A near ancestor had been fired with the covenanting spirit; he defeated Graham of Claverhouse at Drumclog and was subsequently beaten at Bothwell. Hamilton's mother too was of the old family of the Stirlings. This descent had a strong fascination for him, this historic imagination largely fashioned and quickened his philosophic labours. The result of this careful enquiry into the history of his family was that he was successful in being declared by a jury before the Sheriff of Edinburgh in 1816, the rightful inheritor of the Preston Baronetcy. We may note a certain transformation of the covenanting spirit in the intensity of purpose and the unsparing dialectic of this representative of the Preston family.

At fifteen Hamilton entered the Glasgow College. He got a general training from the studies of the place and this was all. The philo-

sophic teachings of the place had no influence on his subsequent philosophic thought. There was a good deal of nepotism prevalent at the time which reduced the philosophy classes of Reid's day to the low level of a drill class in English composition. But the Snell exhibition was still there which enabled Adam Smith to go to Oxford and Hamilton to do the same in 1807. The only means of collegiate training there was by means of textbooks, and intellectual culture in the proper sense of the term was at a low figure. There was hardly any originality, or as Hamilton himself tells us, the minds of the professors stripped of Aristotelian ideas would be a tabula rasa. There were some young men, Clopton and Whatley, for example, in the college who were to leave their foot-prints on the sands of time. With these Hamilton had no connection. But for all that Hamilton's Oxford life did him incalculable good, for it gave him an impetus and an opportunity to study the Organon, which moulded his subsequent philosophic thought. And we can see in the close study of the Organon which was begun at Oxford and continued during his life-time the discipline of that extraordinary dialectic which was the essential feature of his philosophy. He left Oxford in 1810. He got no fellowship despite his distinction there. The college authorities were averse to the Scots. Mr. Lockhart, Hamilton's friend, once wrote under a notice regarding a fellowship, 'No Scotsman need apply.' Such was the strength of the English prejudice against the Scotchman which was only a counterpart of the non-Brahmic prejudice against the Brahmin in India of the present day.

Times seemed to be adverse to young Hamilton. At first he wanted to follow his ancestral profession;

of medicine but this he declined and took up the study of law. He was called to the bar and enrolled as an advocate in 1813. He then took up his residence at Edinburgh with his mother. He was not successful in the profession for he was not a speaker. He took an interest in civil law and genealogical cases. But on the whole the splendid library of the hall had more attractions for him than the pacing of the Parliament house. He considered the legal profession as a more or less irksome life. The real interest and work of the man, his inner life lay in the pursuits of the scholar and the thinker, and these in forms so rich, varied, recondite and profound, as to be almost unparalleled in England in this century.

From 1813 to 1829 his life was very interesting both in itself and in its environments. Doing very little at the bar and feeling wholly averse to the politics of the time, he spent his days as a calm chaste thinker. There was much of literary activity around him though not of a mould he mostly cared for. There were Jeffrey and the *Edinburgh Review*, Wilson, Lockhart, De Quincey and a host of others all exerting their influence of some sort or kind on the reading public.

The greatest man of the day, Sir Walter Scott, had abandoned the field of poetry for the grand pageantry of picture, character and scenery of which 'Waverley' was the herald. Out of these arose the literary atmosphere which the people breathed. But there was a good deal which he left untouched, and which was filled up by Hamilton unknown to and unhonored by the world. It is well to have story, legend and history pictorially delineated; it is well to appeal to the imagination by glowing ideals, to revel in the chambers of imagery;

but the national life which is never quickened to ask questions regarding human origin and destiny, regarding personality and freedom, and the great realities of the unseen world which encompasses us, wants the touch which makes it pure, reverent and self-conscious. We need the emotions which spring from the sense of the infinite around us. Nay do you even for a moment conceive that if the reflective thought of the country were bounded by phenomenalism, by materialism, by Comtism, by world of sight and touch, if every human aspiration lay self-locked there, if speculative thought never opened an outlook into the spiritual world, you could possibly have any subject of the highest artistic power, any subject that would thrill and purify you?

There was one man at this period of Hamilton's life whose powers were as yet latent sure to become potent at no distant date. This was Thomas Carlyle, who entered Edinburgh first as a student and not long after as a resident. He and Hamilton had met, felt each other's power and became friends. This liking of each others, though of antipodal characters in many respects, is a remarkable fact. The keen instinct of Carlyle had felt the intensity and the unworldliness of his friend and the two came to the same point from opposite directions—that there were deeper questions for man than were represented by the ephemeral literature of Edinburgh at the time. Hamilton's philosophical thought was not committed to writing and his ideal of a piece of literary work was so high as to repress his effort at completion. Then in 1820 he lost the chair of moral philosophy. The civil history chair which was obtained in 1821 was only nominal though his lectures were fresh and appreciated very much. His dis-

appointment in the former direction threw him once more on private study. He studied now the Latin poets with the ardour of a critic. He examined phrenology and mesmerism. He discussed before the Royal Society a new theory of a Greek verb and cited grammarians whose very names awoke strange echoes in Edinburgh.

But all this was out of the regular course of his life, when fortunately in 1829 two facts changed the course of events—one, the marriage of Hamilton and the other the change of the editorship of the *Edinburgh Review*. These supplied the missing link. Lady Hamilton's devotion to her husband and her regulating the literary work in his hand made him keep pace with it. On the other hand there was the professed respect of the new editor of the *Edinburgh Review* to Sir William Hamilton, his sympathy with and toleration of his irregularities as a contributor and his urgency to get the contribution finished. These two agencies co-operating secured Hamilton's work for the use of the younger generations. Otherwise the serene sea of abstract thought would have held him becalmed for life.

The first of these contributions was on the writings of Victor Cousin in 1829 with whom as you are all aware there was a controversy about the Unconditioned. His contributions generally represent the different lines of his intellectual interest, except those on the study of modern Latin Poetry, the life and times of Buchanan &c. All of them show a rare, out of the way research and learning, a strong stern independence and a dialectic almost unparalleled in fineness. The philosophical articles were new in spirit and language. They are solid condensed bodies of thought. They are the work of a man whose eye is fixed on, absorbed by the problem

and the meaning of reality to us, the reality of an outward world, of man, the nature and scope of our knowledge of God, the limits of human thinking and knowledge. There are touches of literary beauty and grace, antithesis, the power of contrast and pathos, that charm amid the keen cold dialectic and transcendent thought.

A host of complaints came pouring into Scotland at the time on account of the speculative nature of these essays. This arose on two grounds, first the unacquaintance of the natives with the current of philosophic thought on the continent, and secondly, the utter incapacity of the people to comprehend the flights above of the author. Hamilton was no writer for the indolent. He raised his generalizations to their zenith so that he advanced the decision of disputed questions. No person can do substantial good in morals by pottering in its side-paths. These fragmentary contributions displayed a rare devotion to the noblest ideal of intellectual effort. There is an utter indifferentism to the soi-disant pursuits of the world. This noble indifference drew the admiration of the continental philosophers to Hamilton and his Island-home.

His articles on University Reform had not their sterling worth generally recognised. His criticism of Oxford bore fruit in the appointment of a commission in 1850. It led to the restoration of the university element which had been dwarfed by the colleges and the revival of public lectures and professorial education. Pretty nearly all the Oxford Commissioners have borne testimony to the strong influence of these articles.

He was in 1836 appointed to the chair of Logic and Metaphysics in Edinburgh. As a teacher he inspired the youth who heard his lectures with a disinterested love of truth, of a simple life devoted to abstract thought. He taught them

the utter worthlessness of worldly things taught them to cease to be enamoured of these brittle and transient joys and wisely reflect on those virtuous attainments which the world can neither give nor take away. He fashioned the intellectual lives of such of his students who closely followed him. His personal influence as a teacher of philosophy

is unparalleled. From 1836 till his death in 1856 we have very little to record. Honors were showered on him from every nook and corner of Europe. The emoluments of his chair were rather unusually small and the head of the liberal government of the day was not liberal enough to bestow a handsome pension on Sir William.

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BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 179.)

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॥ RAMH is the gift of sacrifice ; Bramh is the offering and the fire of the altar ; the performer of the sacrifice is Bramh ; and he alone can reach Bramh who makes Him the object of his works. 24.

Sankara. What is the reason for which the actions performed by a person vanish without leaving any effect ?

The knower of Bramh does not regard his actions, nor the instruments of his acts as different from himself. As the mother-o'-pearl and its false appearance as silver are one and the something, so according to the visions of the enlightened sage, sacrifice, fire, the object of worship and the worshipper are regarded as one and the same thing. Such a person simply works to set example before other men ; from the stand-point of Brahman his action should be regarded as inaction. He who is free from the false knowledge which makes one regard himself as an actor is never bound by the fruit of his works in as much as he is possessed of the true knowledge of self. He knows that ब्रह्मक्षानि

प्रवृत्तोपि नैव किञ्चित् करोति सः even though working he is doing nothing, and गुणान् गुणेषु वर्त्तन्ते qualities are attracted by qualities. Such knowledge obliterates the distinction between the doer and the action done.

Some Yogis perform sacrifice to the Dēyas, while others do the same to the Supreme Bramh. 25.

Sankara. True sacrifice is here described as distinguished from the so-called *Yagna*. Real sacrifice consists in making offering to Bramh who is described in the Vedas as सत्त्वं चान्नं ब्रह्मः the true limit-ness consciousness and again as नैति नेतेति निरस्त्रायेव विरोधः not this, not this and devoid of all characteristic qualities. In the fire of such Bramh the worshipper should make his offerings.

Some Brahmachāris consume their *Indrias* in the fire of renunciation ; while others sacrifice the objects of sensa-

tion into the respective senses. 26.

Sankara. These slokas may be taken as illustrations of the Sloka occurring before ज्ञेयान् इत्यनयात् यज्ञात् ज्ञानं यज्ञ परत्तमः that is, the sacrifice in the fire of wisdom is superior to the sacrifice in ordinary fire. The Sloka means that the perfect control of the senses is far better than ordinary sacrifice.

Some Yogis sacrifice the organs of sensation, action, as well as the five kinds of vital air into the fire of *Yogic* self-control. 27.

Sankara. The action of the various *Indrias*, as well as the action of the five vital airs are controlled in order to make the fire of knowledge burn more and more like the flame which burns by the help of oil.

Some worship with offering ; others with mortifications ; others worship with enthusiastic devotion ; there are others whose worship consists in religious study ; lastly, those who subdue their passions and control their senses. 28.

Sankara. The gifts made in a

place of pilgrimage are called *Dravya Yagna* (द्रव्ययज्ञः) ; austerity performed by the hermits is called *Tapa Yagna* (तपयज्ञः) ; *Yoga Yagna* (योगयज्ञः) consists in *Pranáyama*, *Pratyahára* &c. ; the study of the Vedas constitutes *Sádháya Yagna* (साधनाय यज्ञः) ; *Gnána Yagna* (ज्ञानयज्ञः) consists in entering into the spirit of the *Shástras*.

There are some who sacrifice the breath going upwards and force it down ; others force the breath blowing below upwards. There are some who check the course of breath altogether. There are some who eat by a fixed rule and sacrifice their breath into breath. 29.

Sankara. To throw the upward breathing called *Prána* into the downward breathing called *Apán* is technically called *Puraka*. To do the contrary, viz., to force the downward breathing called *apán* into the upward breathing called *prán* is technically called *Rechaka* *pránáyama*. To put a stop to breathing altogether is called *Kumbhaka*. Others control breath by eating as little as possible.

FATE AND FREEDOM.

WE are incompetent to solve the spirit of the times. To us, however, the question of the times resolves itself into a practical question of the conduct of life. *How shall we live?* We cannot span the huge orbits of the prevailing ideas, we cannot reconcile their opposition. We can obey our own polarity, our

limitations. We must accept an irresistible dictation. This is Fate.

There are immovable limitations. We are fired with the hope to refine men. But we find that we must begin our reform at generation. We learn thence that there is Fate, or laws of the world.

But if there be Fate, an irresistible

ble dictation, this dictation understands itself. If we accept Fate, we are no less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character. Both Fate and Freedom are realities. They are extreme points which we cannot span and reconcile. What to do! By obeying each thought frankly, we learn its power. By the same obedience to other thoughts, we learn their power. Thus we can reasonably hope to harmonize them. So we are sure that Fate (or Necessity) *does* comport with liberty, the individual with the world, the polarity with the spirit of the times. *The riddle of the age has for each a private solution.*

If we would study our own times, we must adopt this method of taking up, in turn, each of the leading topics and doing the same justice to the opposing facts. Thus any excess of emphasis would be corrected, and a just balance would be made. Let us honestly state the facts.

Wise men *feel* there is something which cannot be talked or voted away,—a strap or belt which girds the world. The Greek Tragedy expressed the same sense: "Whatever is fated, that will take place. The great immense mind of Jove is not to be transgressed." The Turk the Arab, the Persian, accepts the fore-ordained fate.

"On two days, it steads not to run from thy grave, the appointed, and the unappointed day; on the first, neither balm nor physician can save, nor thee on the second, the universe slay."

Nature is no sentimentalist. Nature does not hamper us. The diseases, the elements, fortune, gravity, lighting, respect no persons. The way of providence is a little rude. We see hints of ferocity in the interiors of Nature. Let us not deny it up and down. Providence has a wild, rough, incalculable road

to its end, and it is of no use to try to white-wash its huge, mixed instrumentalities, or to dress up that terrific benefactor in a clean shirt and white-neckcloth of a student in divinity.

But these outward, visible, shocks and ruins are less destructive to us than the stealthy power of other laws which act on us daily. An expense of ends to means is fate. Fate organises. Organisation tyrannises over character. Temperament sex, climate, talents, are a book of fate. They determine tyrannically its limits. Every spirit makes its house; but afterwards the house confines the spirit.

When each comes forth from his mother's womb, the gate of gifts closes behind him. Let him value his hands and feet, he has but one pair. So he has but one future, and that is already pre-determined in his lobes, face, eye, and form. All the privilege and all the legislation of the world cannot half make a poet or a prince of him.

It was a poetic attempt to lift this mountain of fate, to reconcile this despotism of race with liberty, which led the Hindoos to say, "Fate is nothing but the deeds committed in a prior state of existence." We find a similar idea in the daring statement of Schelling: "There is in every man a certain feeling, that he has been what he is from all eternity, and by no means became such in time."

We have to consider two things—power and circumstance. Power is life, circumstance is Nature. Once we thought that *positive* power was all; now we learn that *negative* power, or circumstance, is half. Nature is the tyrannous circumstance, the necessitated activity. The Book of Nature is the Book of Fate. She turns the gigantic pages, leaf after leaf, never returning one. First come rude forms, in which she has only blocked her future statue, con-

cealing the fine type of her coming king. The races meliorate, and man is born. But when a race has lived its term, it comes no more again.

There are also the laws of repression, the penalties of violated functions. Famine, war, suicide, and effete races, must be reckoned calculable parts of the system of the world. We cannot trifle with this reality, this Fate. Our life is walled up, our power is hooped in, by a necessity which we touch on every side, until we learn its arc.

The element running through entire nature, which we popularly call Fate, is known to us as limitation. Whatever limits us we call Fate. If we are brute and barbarous, the fate takes a brute and dreadful shape. As we refine, our checks become finer. If we rise to spiritual culture, the antagonism takes a spiritual form. The limitations refine as the soul purifies, but the ring of necessity is always perched at the top.

When the gods in the Norse heaven were unable to bind the Fenris Wolf with steel or with weight of mountains, they put round his foot a limp band softer than silk or cobweb, and this held the Wolf: the more he spurned it, the stiffer it drew. *So soft and so staunch* is the Ring of Fate. Neither nectar, nor hell-fire, nor poetry, nor genius, can get rid of this limp band. Even thought itself is not above Fate and, last of all, high over thought, in the world of morals, Fate appears as vindicator, levelling the high, lifting the low, requiring justice in man, and always striking soon or late, when justice is not done. What is useful will last; what is hurtful will sink. The limitation is impassable by any insight of man. In its last and loftiest ascensions, insight itself, and the freedom of the will, is one of Fate's obedient members.

But we must not run into generalisations too large, but show the natural bounds or essential distinc-

tions, and seek to do justice to the other elements as well. We trace Fate, in matter, mind, and morals,—in race, in retardations of strata, and in thought and character as well. It is everywhere limitation. But Fate has its lord. Though Fate is immense, so is Power immense. Power is the other fact in the dual world. If Fate follows and limits power, power attends and antagonizes Fate. We must respect Fate as natural history; there is more than that. There is in man the lightning which explodes and fashions planets. On one side, elemental order, sandstone, sea and shore; and, on the other side, thought, the spirit which composes and decomposes nature,—here they are, side by side, god and devil, mind and matter, king and conspirator, riding peacefully together in the eye and brain of every man.

Fate is not all. Freedom is necessary. A part of Fate is the freedom of man. Forever wells up the impulse of choosing and acting in the soul. So far as a man *thinks*, he is free. Freedom is wholesome to man to look at the practical view of life. His sound relation to these facts is to *use not to cringe* to them. The too much contemplation of these limits induces meanness. They who talk much of destiny, their birth star, &c., are in a lower dangerous plane, and invite the evils they fear.

Instinctive and heroic races were proud believers in Destiny. Their loving resignation was with the event. But this dogma of Fate or Resignation makes a different impression, when it is held by the weak and lazy thinkers. It is the weak and vicious people who cast the blame on Fate. *The right use of Fate is to bring up our conduct to the loftiness of nature.* Let man empty his breast of his windy conceits, and show his lordship by manners and deeds on the scale of nature.

The revelation of thought takes man out of servitude into Freedom. We have successive experiences so important that the new forgets the old, and hence the mythology of the seven or the nine heavens, or heavenly states. The day of days, the great day of the feast of life, is that in which the inward eye opens to the unity in things, to the omnipresence of law;—sees that what is, must be, and ought to be, or is the best. "Whatever is, is right." This insight or beatitude dips from on high down on us, *and we see*. It is not in us so much as we are in it. If truth come to our mind, we suddenly expand to its dimensions, as if we grew to worlds.

This insight throws us on the party and interest of the universe. It is not in us, but we are in it. It is of the maker, not of what is made. All things are touched and changed by it. It uses, and is not used. It distances those who share it, from those who share it not. It dates from itself; not from former men, or custom. Where it shines, Nature is no longer intrusive, but all things make a musical or pictorial impression.

When souls reach a certain clearness of perception, they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the world into order and orbit.

Thought dissolves the material universe. He whose thought is deepest, will be the strongest character. If thoughts make free, so does the moral sentiment. The mixtures of spiritual chemistry refuse to be analysed. Yet we can see that with the perception of truth is joined the desire that it shall prevail. That effection is essential to will. A strong will

results from a certain unity of organisation. The whole current of body and mind flows in one direction. A strong will cannot be manufactured. It must rest on the universal force. There is a bribe possible for any finite will. But the pure sympathy with universal ends is an infinite force, and cannot be bribed or bent. Each pulse from that heart is an oath from the most high.

But insight is not will, nor is affection will. Perception is cold, and goodness dies in wishes. Voltaire said, it is the misfortune of worthy people that they are cowards. The union of insight and affection generates will. There must be a fusion of perception and goodness to generate the energy of will. No man has a right perception of any truth, who has not been reached on by it, so as to be ready to be its martyr.

The one serious thing in nature is will. Society is servile from want of will, and therefore the world wants saviours and religions. Limitation, or Fate, is the meter of the growing man. It is only a question of time. Every brave youth is in training to ride and rule this dragon of Fate or limitation. His science is to make weapons and wings of these passions and retarding forces.

Fate, then, is a name for facts not yet passed under the fire of thought. It is a name for causes which are unpenetrated. These unpenetrated causes which threaten to exterminate us, are convertible by intellect into wholesome force. If Fate is ore and quarry, if evil is good in the making, if limitation is power that shall be, if calamities, oppositions, and weights are wings and means, then we are reconciled.

Fate involves melioration. No statement of the universe can have any soundness, which does not admit its ascending effort, its evolutionary progress. Behind every

individual, closes organisation (*i. e.* Fate): Before him opens liberty,—the Better, the Best. Every generosity, every new perception, the love and praise man extorts from his fellows, are certificates of advance out of Fate into Freedom. *Liberation of the will from the sheaths and clogs of Fate is the end and aim of this world.*

But to see how Fate slides into Freedom, and Freedom into Fate, we must observe how far the roots every creature runs, or find a point where there is no thread of connection. Our life is consubstantial and far-related. This naturally is so well-tied that nobody was ever cunning enough to find the two ends. Nature is intricate, overlapped, intervened and endless. The web of relation is the law of adjustment. Balances are kept everywhere in nature. Nature is no spendthrift. She makes every creature *do its own work and get its living*, be it man, planet, animal, or tree. As soon as there is life, there is self-direction, and absorbing and using of material. Life is freedom. The law of correlation or adaptation is not capricious. The secret of the world is the tie between person and event. Person makes event, and event person. There is a fitness between a man and the time and the event, as between the sexes. Man thinks his fate alien, because the copula is hidden. But the soul contains the event that shall befall it, for the event is only the actualisation of its thoughts; and what we pray to ourselves for is always granted. The event is the print of our form. It fits us like our skin. What each does is proper to him. Events are the children of his body and mind. We learn that the soul of Fate is the soul of us, as Hafiz sings:

"Alas! till now I had not known,
My guide and fortune's guide are one."

At the conjurer's we detect the

hair by which he moves his puppet, but we have not eyes sharp enough to descry the thread that ties cause and effect. Nature magically suits the man to his fortunes, by making these the fruit of his character. Events grow on the same stem with persons; events are sub-persons. Each creature puts forth from itself its own condition and sphere. A man's fortunes are the fruit of his character. Events expand with the character.

There is one key, one solution, to the mysteries of human condition, one solution to the old knots of Fate. Freedom, and foreknowledge. It is the key of the double consciousness. A man must ride alternately on the horses of his private and public nature. Throughout nature, there is the cunning co-presence of two elements, the dæmon and the Deity. Whatever lames or paralyses us, draws in with it the divinity, in some form, to reply. A good intention clothes itself with sudden power. The key that solves and unites, these two elements in Nature are the key of unity.

Let us build altars to this Blessed unity which holds nature and souls in perfect solution, and compels every atom to serve an universal end. The universe lies under the necessity of beauty. This indwelling necessity plants the rose of beauty on the brow of chaos, and discloses the central intention of Nature to be harmony and joy.

Let us build altars to the beautiful necessity which secures that *all is made* of one piece. Why should we be afraid of Nature, which is no other than "philosophy and theology embodied"? Why should we fear to be crushed by savage elements, we who are made up of the same elements? Let us build to the Beautiful Necessity, which makes man brave in believing that he cannot shun a danger that is

appointed, nor incur one that is not; let us build to the beautiful Necessity which rudely or softly educates man to the perception that there are no contingencies; that law rules throughout existence, a law which is not intelligent but *intelligence*—

not personal nor impersonal; it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet it solicits the pure in heart to draw on all its omnipotence.

R. W. E.

PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 192)

A person that sleeps at sunset should not take his night meal. The same holds good with a man who sleeps at sunrise. Japa is the *mantra* taught by the Guru to Brahmans, Kshatriyas and Vaisyas at sacerdotal-thread, marriage etc., which should be chanted very lowly and slowly. He who has any obstructions to his daily observances, should fast. These daily observances are the four-fold duties enjoined in the Dharma Shastras on Brahmans alone. The other castes have no concern. If the performance of a Yagna in the five great Yagnas is prevented, he should fast. A wealthy man should perform a half-Krichra. The five great Yagnas are the five-fold duties that must be done always. These are:—(1) Sacrifice before the fire or Deva Yagna, (2) Tarpana or Pitri Yagna, (3) Sacrifice to crows and dogs or Bhuta Yagna, (4) Feeding Brahmans or Manushya Yagna, (5) Brahma Yagna. These five are the daily observances of the Brahmans and others. Among Maha Yagnas or great Yagnas, Manushya Yagna for other castes is giving Brahmans rice, food, stuffs &c. Brahma Yagna is repeating what once was told by the Guru. Krichras ought to be done as aforesaid. For a performer of Yagna and a sacrificer the same Prayaschitta should be observed if there

is a depreciation of ten full-moon days. If a man eats without bathing he should fast for a day, and perform Japa for a whole day. It has been previously said that if a man does not copulate with his wife a few days previous to menstrual period, he should perform a Nakta or instead give two guriginzas' weight of silver. He may give instead one 'guriginza' weight of gold. If a man copulates with a woman without having a desire for it he should perform one hundred Pránáyamas. This sort of Prayaschitta holds good for a person that is near, a healthy person, and to one who has quitted it on auspicious days. Where auspicious days are not procurable, he should copulate once within the first sixteen days. For women, menstrual discharges continue for sixteen days. If a man copulates on the first day of the discharge, he commits the same sin as copulation with a Chandála woman; if on the second, the same as a Brahmahattya; if on the third, the same as engaging with a washer-woman; if on the fourth, the same as with a Sudra woman; if on the fifth, seventh, ninth, eleventh, thirteenth and fifteenth, he would have female issues; if on the sixth, eighth, tenth, fourteenth, and sixteenth, male issues. These days ought not to be new-moon, San-

kramana, inauspicious, or eclipse days. If engagement takes place on these days, the children born would be a bad set of fellows. All this should be ascertained before copulation. A Brahman who on account of anger quits his wife and cohabits with another, he should perform nine Krichras; if a Kshatriya, six; if a Vaisya, three and for others, Pranjaptyas. If a person want to effect a reunion with his wife whom he has once quitted on account of anger, he should perform a Rishichadrayana before copulation. This expiation ought to be done as aforesaid.

If a person does not serve equally to a number of persons partaking of a common meal, both the instigator and the doer should be induced to perform Prajapatya, otherwise the sin would devolve on the partakers of the meal.

A builder of river-bunds, a person who troubles maids, a person who puts an honest man to shame, should undergo a Chandrayana. The same holds good with a spoiler of good roads. An honest man, a well-read man, a doer of good Karma, these should not be put to shame. This Chandrayana should be done as aforesaid for a month with begging.

Think of holy men when talking to a Pathitha which means an outcast and a Mlechha that is one who does a Karma different from that enjoined by the Veda and the Shashtra. One who abides by a new Shashtra, one who quits a wife, as well as money entrusted, should undergo a year's expiation.

If a person takes meals without wearing the sacred thread, he should perform one hundred and eight Gayatri Japa. The same holds good with one who eases himself without wearing the sacred thread; if water is drunk, fast till night; if meals be taken fast altogether. The same holds good with a partaker of one's spittle.

If the non-wearing of the sacerdotal thread occurs without any desire and unknowingly and if food be taken under such circumstances, he should perform a Nakta; if water is drunk, three pránáyāmas; if one's spittle is taken, six pranayamas.

If at the end of a meal, a little bit of water is not put into the mouth with mantra, such a person should immediately bathe.

Gayatri should be told whenever an unclean thing is touched, whenever hands, legs and lips are moved, without any reason whatever. If these be done unknowingly, he should perform Achamana. Where water is not procurable, the right ear should be touched. When life is endangered, it is no sin to relieve one by telling a lie.

Any person who prostrates himself before the following people should fast for three days:—a person lying on a bed, a person wearing shoes or slippers, a timorous man, a defiler, one who lives in darkness, an unclean person, a performer of Japa or sacrifice, or annual ceremony. The same expiation holds good if one prostrates himself before a carrier of sacrificial firewood, flowers, sacred reed, fire, water, sandal-wood, small particles of rice, cooked food, alms, ghee and to a worshipper. The same holds good if the prostration is reciprocated by any of these.

If there is an omission in the daily observances, a three days' fast should be kept up, if the omission occurs oftener, a six days' fast.

If a person takes his meals at a different place after accepting a Brahmanartha he should fast for three days. If the deed is done unknowingly, he should fast for a day. If meals be not served for a person invited for Brahmanartha, he should perform a Yati Chandrayana.

G. R. S.

(To be continued.)

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle*.

THE LIGHT OF THE EAST.

Vol. IV.]

MAY, 1896.

[No. 9.]

KEYNOTES.

VERY rarely, indeed, in the ranks of the orthodox Christians, we meet with candid criticism on Hindu religion and philosophy. One of such critics has contributed recently an article in the *Epiphany* in which an attempt is made to describe the bright and the dark sides of Hindu Pantheism. He says, “The sway which pantheism has over millions in this land is wonderful indeed. Its influence has also spread beyond India. The philosophy of Sankaracharya and Vedántacharya not only profoundly influences our race, but has left its marks on the thought of the West. It has found able exponents and commentators in Spinoza and Fichte, Schopenhaur and Max Muller. It has profoundly affected other religious systems of philosophy and religion in this land. The religion of Rámánuja is but a modification of Sankara's pantheism. The religion of Buddha is saturated with

Vedántic thought, while Jainism seems to be the real offspring of Vedántic Hinduism rather than of Buddhism as is popularly supposed. Even the Neo-Hinduism of fifteenth and sixteenth centuries is not free from this Vedántic bias.”

As to the dark side of Pantheism, the writer attacks the “impersonal” nature of the Vedántic God. He goes on to say, “Since God is not a person, man has no means of knowing how to respond to the call of the Highest Being whom he worships and whom he aspires to know. The denial of God's personality implies the denial of correspondence between man's nature and the nature of the object whom he worships.” To the above objection all we have to say is that the writer makes a mis-statement and the Vedánta Brahman is nowhere described as *impersonal* in the sense in which the European philosophers understand it. God is the purest

form of "Self-consciousness," for consciousness, if properly understood, can be nothing else than self-consciousness. Expand the notion of "I" as much as possible, abstract it from all sorts of qualities as well as from all kinds of finite existence, then we arrive at the transcendental "I" where there is neither a seer nor an object seen. In some of the earlier issues of the Light we have termed the Vedantic Brahman as "super-personal" and not "impersonal." This Brahman reveals itself in the depths of our own consciousness, as the eternal, immortal, spiritual, super-personal Being, whom the transient phenomena of matter cannot touch. We emphatically deny that European pantheism and Vedantic pantheism are the same and our critics should do well if they read the Upanishad between the lines and then begin to expound it. Had the Brahman of the Upanishad been impersonal (which is another word for unconscious), there would have been no distinction whatever between God and Matter. Both being unconsciousness, the worship of unconsciousness would have been pure atheism, and Hindoos would have been atheists indeed. The fourth state of consciousness transcends the *Jágrat* (waking), *Swapna* (dreaming), and *Susupti* (deep-sleeping) states. As the fourth state of consciousness (तृतीय) is other than the state of deep sleep (अज्ञान), it follows that it is not unconsciousness. Pantheism is a wide word and between the pantheism of the Vedánta and that of most of the European metaphysicians, there is a deep, unfathomable gulf.

The discovery of the "X" rays by Dr. Roentgen of Bavaria has sent an electric thrill of surprise throughout the civilized world. The dis-

covery has partly encroached the domain of the "invisible" and by means of the "X" rays we are able at present to photograph clearly a person who sits within the four walls of his room with closed doors. The medical value of the discovery is immense. The deepest parts of the mechanism of man, his bones, tissues, and the minutest fibres of his body can be seen thoroughly and accurately by means of the "X" rays. It may be that by a further examination of these rays it may be found out that they have the power to lay open before our eyes the secrets of the ghost-land which forms a part of the invisible world. The peculiar property of the "X" rays is that it enables us to penetrate seemingly solid substances. For instance, under its influence, the seeming solidity of the flesh disappears while the bony structure remains visible. It is probable that a corresponding increase of activity of the rays will cause the bone also to vanish leaving behind still denser organisms. If this prove true, it will only be necessary to develop the right degree of activity to cause all materiality to vanish from view.

Mr. Alfred Russel Wallace, on whom it is said has fallen the mantle of Darwin, during the course of his address in the Chicago Congress said:

This very brief, and very imperfect sketch of the progress of opinion on the questions this Congress has met to discuss, leads us, I think, to some valuable and re-assuring conclusions.

We are taught, first, that human nature is not so wholly and utterly the slave of delusion, as has sometimes been alleged, since almost every superstition is now shown to have had a basis of fact. Secondly,

those who believe, as I do, that spiritual beings can and do (subject to general laws and for certain purposes) communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions, the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

* * *

Mr. Francis Tiffany, the cultured scholar, has brought out a book giving experiences of his travels in Japan, India, China, Palestine and Greece. The publishers are Houghton, Mifflin & Co., of New York. At Kamakura, in Japan, he saw the Great Image of BUDDHA, and this is what he writes:—"Colossal embodiment of a great world religion that has brought peace to millions of the weary and heavy-laden, the tranquil, breathless essence of that rest revealed in its now supersensuous founder—such is the significance of the vast presence before one! The mighty head bowed in serene tranquility, the breathless calm, the peace, too massive, too diffused, too elemental, to suggest any definite form of thought, of desire, of emotion—yes, the peace *passing understanding*, which could not be what it is if the understanding grasp and measure it—this the ineffable, interior heaven of the supreme mysteries of all ages, of Plotinus, Boehme, Saint Teresa, is what the great image makes palpable to soul and sense."

* * *

Mrs. Besant delivered a lecture in the London Lodge on "The Future that Awaits us" in which she spoke

of Samádhi as follows:—"Even still higher mankind must rise. Beyond the glorious deváchánic world opens yet another more glorious, the region of Samádhi, where a few of our race can function, though it is utterly unknown to our vast majority. It is a region where thought entirely changes its character and exists no longer as what is called thought on the lower planes; where consciousness has lost many of its limitations and acquires a new and strange expansion; where consciousness knows itself to be still itself, and yet has widened out to know other selves as one with it so that it also incloses the consciousness of others; it lives, breaths, feels with others, identifying itself with others yet knowing its own centre; embracing others and being one with them, and yet at the same time being itself. No words can express it; to be known it must be experienced.

"One other range is still within the limit of human vision—within the reach, I dare not say of human thought, but to some extent of human apprehension, where nature binds up all the glories of humanity and where its possibilities are seen and realized and are no longer mere lovely dreams. Life beyond all fancy of living, activity in power, wisdom and love beyond men's wildest imaginations, mighty hierarchies of spiritual intelligences each seeming vaster and more wonderful than the one before. What here seems life is but as death. Compared with that life our sight is but blindness and our wisdom but folly. Humanity! what has it to do in such a region, what place has man in such a world as that? And then—sweeping as it were from the very heart of it all—from the Logos who is its light and life—comes the knowledge that this is the goal of man's pilgrimage, that this is man's true home, that this is

the world to which he really belongs whence have come all the gleams of light that have shone upon him in his weary journey. Then it comes into the dazzled consciousness that man has been living and experiencing and climbing from the physical to the astral, from the devachanic to the Samádhi, from the Samádhi to the Nirvánic for this end; that he might at last find himself in the Logos whence he came and that he might know his consciousness as the reflection of that, a ray from that. The end of this mighty evolution—the end of this stage of it, for final end there is none—the end of this stage is that each should be in his turn the new Logos of a new universe, the perfect reduplication of the Light whence he came, to carry that Light to other worlds, to build from it another universe. That which awaits man is the mighty growth into God, whence he shall be the source of new life to others and bring to other universes the light which he himself contains”

* * *

A small pamphlet published by the Humanitarian League—*The Shadow of the Sword*—is lying before us. Mr. Foote draws here the horrid picture of war and tries to show that warlike propensities of the civilized world of the day partake more of the beast than that of the nature of man; the enormous money squandered in war should have greatly improved the condition of the world, if properly utilized. War is the game of princes for which the people are compelled to give up their lives. The pamphlet concludes in the following strain: “Europe likewise sits at its feast of life, and the fatal weapon suspended overhead mars its felicity, serpents twine in the dance, arms clash in the song, the meats have strange

savour, there is a demoniac sparkle in the wine, and a poisonous bitterness in the drugs of the cup. All is darkened by the Shadow of the Sword.”

* * *

No emotion we entertain dies with itself. It leaves in the plastic nerve matter a smoother track upon which more easily can play the next similar emotion and soon “the thing does itself” without our effort. Our tracks of mind are bound, as a polished mirror, to reflect back to us precisely what we give them,—thus is the body gradually moulded to the model or standard of our desires and appetites, and our very emotions write themselves into our structure and features.

* * *

Dr. Ribot, the famous French physician, has recently proved by means of investigation through mesmeric subjects that (1) the thoughts of man are material, (2) that the brain performs for the mind precisely the same function that the heart performs for the blood. The “gray matter” of the brain or rather the “gray mist” after passing through the two parts of the brain seeks the spinal cord, and passing down the spine, branches off at the various vertebrae, circulating throughout the entire nervous system before taking up its return journey by the same course along the spine, back to the brain. The movement of thought corresponds with the movement of this “gray mist” whose course was viewed by at least twenty different mesmerised subjects whose opinions exactly coincided.

That thought is a material substance is one of the first axioms of Hindu Philosophy. From the gross body up to *Buddhi* everything

is material till we reach consciousness pure and simple which transcends both thought and matter.

It is probable that the "X" rays of Prof. Roentgen will throw a great light on this discovery.

THE AVYAKTAM OF THE BHAGABAT GITA.

IN the opening verse of Chapter XII of the Bhagabat Gita, Arjuna asks Sree Krishna the following practical questions, "Which of the two classes of devotees who worship you is superior, viz., whether those who worship thy manifested form or those who worship thy invisible and unmanifested nature?"

The word "Avyaktam" occurs in the above passage as it does in a few other places of the Bhagabat Gita. Mr. Subba Row, in his Bhagabat Gita lectures, holds that the "Avyaktam" of the above passage refers to the inert *Mulaprakriti* of the Sāṅkhyas and not to the Parambrahm of the Vedāntists. Of late, his interpretation has been questioned in an article contributed in the Theosophist by Mr. A. Krishnaswamy Iyer whose views are again roundly questioned by the Thinker. The passage is a very important one and of great practical value. For the above reason we feel it our duty to discuss the passage and interpret it as rightly as possible.

The word occurs in Ch. II. Sloka 24 of the Gita where Krishna identifies himself with the *Avyaktam* of the Vedāntists. Again in Sloka 28 of the same chapter it is said that all material objects are unmanifested (अव्यक्त) in the beginning, manifested in the middle, and again reach the unmanifested condition in the end. This *Avyaktam*, of course, refers to the *Mulaprakriti* of the Sāṅkhyas as it is simply the unmanifested form of matter.

In Ch. VII. 24, the *Avyaktam* of the Sāṅkhyas is again referred to where Sree Krishna denies that He is the manifestation of the inert *Avyaktam*. In Ch. IX. 4, Sree Krishna says that the whole of the universe is pervaded by his unmanifested form (अव्यक्त स्वरूप); this refers to His unmanifested nature as Parambrahm. The "Avyaktam" which occurs in Ch. VIII. 18, refers to the *Avyaktam* or the *Mulaprakriti* of the Sāṅkhyas as it is here described as the source of all material manifestations. In Sloka 20, two *Avyaktams* are referred to, the former the *Avyaktam* of the Vedāntins and the latter the *Avyaktam* of the Sāṅkhyas; it is also said that the superior *Avyaktam* is not destroyed even at the destruction of the whole universe.

The question of Arjuna to Sree Krishna already referred to occurs just at the close of Chapter XI, and the beginning of Chapter XII. Arjuna has just seen the wonderful *Viṣṇurūpa* (manifested form) of Bhagaban. The question naturally arises in his mind whether the *manifested* form or the *unmanifested* nature of Sree Krishna should be the object of his worship. In the previous (11th) chapter no reference is made to the *Avyaktam* of the Sāṅkhyas. Moreover, the *Avyaktam* of the Sāṅkhyas being an inert and unconscious substance, cannot be an object of worship. Even the

Sāṅkhyas do not worship their *Mulaprakriti*, not to talk of the Vedantists who regard it as an illusion. Such being the case, the current of thought of the eleventh chapter induces us to believe that the *Avyaktam* of Sloka I of Ch. XII, is nothing else than the unmanifested spiritual form of Sree Krishna Himself. But there are stronger and even conclusive reasons for our statement that the *Avyaktam* of Ch. XII refers to *Parambrahm*. Sree Krishna emphatically says in (Ch. XII, Sloka 3. that the *Avyaktam* is *conscious*. The *Avyaktam* is described here as *Kutastha* (कूटस्थ) i. e., as that which is reflected in *Buddhi*. Vedantic philosophy well knows what is meant by *Kutastha Chaitanya* (कूटस्थ चैतन्य). If *Avyaktam* (अव्यक्त) represents here the inert and unconscious *Prakriti*, why is it described as that which is reflected in *Buddhi*. The word *Kutastha* (कूटस्थ) is interpreted by Sankara as "the witness"; by Anandagiri as "devoid of work" (निष्क्रिय); by Sreedhara Swami, "as that which is reflected in *Māyā*."

In the next place, no Hindu sect in India worships the inert and unconscious *Prakriti*. Even the various forms of idolatry inculcate the worship of a conscious spirit encased in an *Upadhi* (physical frame.) It would be quite irrational for Arjuna to ask whether the worship of the unconscious *Prakriti* is superior to the worship of a conscious Being!

Again, the answer of Sree Krishna to Arjun's question is very clear. He does not say that the *Avyaktam* is inferior to His *Visvarupa*; on the contrary, He says that more spiritual effort is required to reach His unmanifested form at once for it is devoid of every attribute. He says further on

that to reach Him or His unmanifested form is one and the same thing, in as much as the realization of the one involves the realization of the other. In Ch. XIV. 27, Sree Krishna says that He is nothing else but *Parambrahm manifested*. *Parambrahm* is nothing else but His spirit, so to speak. The distinction which is made between Himself and *Parambrahm* is simply nominal, for when it is said that the highest *Gnānis* have a full knowledge of the Supreme Spirit, how can Bhagaban who stands at the head of all *Gnānis* and *Yogas* be conscious of even the slightest distinction between Himself and *Parambrahm*?

The term *Avyaktam* (अव्यक्त) literally means "indescribable"; everything which falls beyond the reach of the intellect is indescribable. In Sankhya Philosophy, *Mulaprakriti* is called indescribable because it is the cause of *intellect* (इन्द्रिय) itself and is therefore unknowable by the latter. *Parambrahm* is called unknowable (अव्यक्त) because it can only be realized when the processes of the intellect vanish for the time being during *Samādhi*. The province of *intellect* (इन्द्रिय) proper is to know and whatever falls beyond the reach of intellect, but whose knowledge is derived by some transcendental process (such as inspiration) is termed (अव्यक्त) by the Hindu philosophers. Even the *Avyakta Prakriti* of the Sāṅkhyas is realized by the Sāṅkhyas philosophers before they can get their final emancipation. *Avyakta Prakriti* of the Sāṅkhyas is unconscious in the strictest sense of the word, and neither the Sāṅkhyas philosophers nor the Vedantists condescend to worship the inert *Mulaprakriti*. What we should do is simply to realize the true nature

of *Prakṛiti* and as soon as our realization reaches its extreme point, our mind becomes extricated from the meshes of *Prakṛiti*. In this way the Sāṅkhyas reach the state of absolute perfection where the influence of nature on consciousness is altogether absent and where the soul free from the influence of the three qualities rejoices in its own native splendour.

The question may arise here that if *Avyaktam* represents the Supreme Spirit, the highest form of Sree Krishna, why He advises us to direct our spiritual vision not to the Absolute but to Him? Simply because the *Avyaktam* is capable of realization only by the suspension of the whole current of thought *i. e.*, by the sublimer processes of meditation and abstraction. With these, of course, the ordinary man has nothing to do. Every one cannot be a *Yogi*, nor can every one renounce the charms of the world. Bhagabat Gītā itself appeals to the whole of mankind and the spiritual advices it contains are practical and universal. For this reason, Sree Krishna says that the unmanifested Supreme should not be the object of one's devotion. The average man should direct the whole current of his thought towards Him who is one with the Absolute.

ये त्वत्परमनिर्द्वैतमवग्रहं पर्युपासते ।

सर्वलक्षणचिन्तितं कूटस्थमचलं ध्रुवं ॥

संनियमेन्द्रियग्रामं सर्वज्ञं समनुजयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

Those who serve me in my incorruptible, ineffable and invisible form, omnipresent, incomprehensible standing on high, fixed and immovable, with subdued passions and understanding, the same in all things, shall come unto me. Those

whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings.

The Thinker defends the interpretation of *Avyaktam* given by Subba Rao and says: "In the last issue of the Theosophist, Mr. A. Krishnaswamy Iyer calls into question the rendering of *Avyaktam* as *Mulaprakṛiti* as against that of the commentators Sankara and others who explain it as Nirguna Brahman. The objection is plausible, and sounds grand when backed by the great name of Sankara. But to me it seems that T. Subba Rao was guided by strong reasons for the view he has taken, and when fully understood, they would be as authoritative as Sankara's or any others, because they are logical and in accordance with facts." The writer should know that Sankara has written the commentary of the *Prasthānatrayam* viz., Bhāgabat Gītā, Brahman Sūtra, and the Upanishads and that he has explained them in such a manner as to explain every apparently contradictory passage. Subba Rao has done no such thing. He has simply written a small pamphlet whose authority is questionable in every step. The difference between Sankara and Subba Rao as expositors of the mystical literature of the Hindoos is immense. Reason unaided by revelation has a doubtful importance in mystical matters and there are deep questions which reason is entirely unable to solve. We have had much of Māhātmic mysticism and spurious authority since the advent of the Theosophical Society; it is time enough to turn to the pages of our ancient literature and examine the thing with our own eyes.

OUR EXCHANGES.

—o—

SELF AND ETERNAL.

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A STUDY OF INDIAN MONISM.

—

BY CHARLES JOHNSTON.

"As the web-wombed spider puts forth and draws to him, as trees come forth upon the earth, as from a living man his locks and tresses,—so from the unchanging eternal comes forth all the world."

—*Mundaka Upanishad.*

THE teaching of the Upanishads is this: the real self of each being and of all beings is the supreme eternal; this self, though unchanging, falls into dream; it dreams itself first into many separate hostile selves; then it dreams for their enjoyment the manifold sensuous life of the three worlds; then, that the hostile selves may not fall into perpetual fascination and enthrallment, the self dreams the last and sanative dream of death; and through the power of that last dream the wandered selves find no lasting joy in their sensuous ways, for they see that all this fades and wastes and wanes; that there is no unchanging joy outside the self, the self re-becomes one and awakes from all dreams to the reality of its immemorial oneness.

Thus awakened from the dream of life, they see the steps through which they fell to dreaming the dream of the world; they see that, as the rivers come from the ocean and return again to the ocean, as kindred sparkes come forth from a well-lit fire, so this dream of the world, this world of dream, came fourth from the self, from the eternal that the seers plainly see as the womb of the worlds.

These teachings of the Upanishads are high inspirations and intuitions,

from the golden dawn of India's life,—if indeed their essence and doctrines be not older even than India. To these high intuitions we cannot rise at once, though they awaken strong echoes in our hearts; for, since those sunny days, the self's great dream has grown heavier and darker, so that we can no longer hold clear truth directly, by strong intuition, but must fortify intuition by intellect; must support the verdict of our souls by the reasonings of our philosophies.

Thus, it came that, in the latest period of India's life the clear intuitions and shining wisdom of the Upanishads were expressed anew, in the philosophy of the Vedānta, whose lucid thought and admirable statement can compare with the highest work of the human mind in any age, and only gain by the comparison.

When one speaks of the Vedānta, one means, for the most part, the greatest man of the Vedānta school, the Teacher Shankara, who holds in India the supremacy that Plato holds in Greece, or Kant in the philosophy of to-day. Though his life was very brief, Shankara did all that could have been done to restore for later ages the pure wisdom of India's dawn; the Upanishads themselves he commented on and interpreted,

writing much also of the poem which best reflects their spirit, the Bhagavad Gîtâ,—“the Master’s Songs.” In his day, the learning of the school of the Vedântins was enshrined in a book full of enigmas and obscurities, quite meaningless in parts, without an added explanation; this obscure book of memorial verses, the *Brahma Sûtras* of Bâdarâyana, Shankara took as the theme of his most extensive, and, doubtless, his greatest work, and did all that lucidity, intence concentration of thought, and fluent language could do, to make its dark places light, its rough ways smooth. Besides all this, and many practical labors of reformation and teaching that accompanied it, Shankara found time to write a whole series of lesser works, in verse and prose, full of that wisdom of old, the love of which was the single passion of his passionless life.

From one of these lesser treatises, the “Awakening to Reality,”—*Tattva Bodha*—we shall take so much as is needed to make quite clear, in the language of philosophy, what is meant by the great Indian teaching of oneness, the doctrine of the one self in all selves, the unity of the self and the eternal.

After certain sentences of introduction and benediction, and enumeration of the powers of mind and heart required for the gaining of wisdom, Shankara harks back to the title of his book, and asks,—for most of the work is in the form of question and answer,——“What is the discerning of reality? It is this,” he answers: “That the self is real; that all things other than self are delusive.” Then, with that intentness of logical thought which gives Shankara such a charm, this is at once followed by another question and a definition: “What is the self? He who stands apart from the physical, emotional, and causal vestures; who is beyond the five

veils; who is witness of the three modes; whose own nature is being, consciousness, bliss,—this is the self.”

Not a word in all this, whose meaning is not nicely and carefully defined, whose exact value in thought is not precisely ascertained. And as this sentence contains all that the self is not, as well as all that the self is,—in a word, all things whatsoever that exist,—by gaining a full insight into this one sentence we shall have mastered the whole world-teaching of the Vedântins, and, above all, their supreme teaching of the One, above every change and seeming separation.

Beginning with what the self is not, in the individual, and with the assertion already made, that the physical vesture is not the self, Shankara asks: “What is this physical vesture?” And replies in a formula full of concentrated meaning, in which the wisdom of many ages, of many philosophers, is worn down to the fewest possible words: “Formed of the five elements fivefolded, born through works, it is the dwelling where opposing forces like pleasure and pain are experienced; it has these six accidents: it becomes, it comes to birth, it grows, it changes, it declines, it perishes; this is the physical vesture.”

We may ask here, as Shankara does in a later part of this book,—when he has left the individual to speak of the building of worlds,—what are the five elements of which the fivefold nature of the physical body is formed? We must preface the answer by saying that, from the very beginning, Indian philosophy had become entirely penetrated with thought that we can know nothing except our own states of consciousness; that anything outside our states of consciousness can only be, as Professor Huxley once said, matter for more or less probable hypothesis. With this belief and knowledge, the best Indian philosophy never speaks

of matter and force as things-in-themselves, as independent realities, as anything but more or less probable hypothesis; the phenomena which we should call the phenomena of matter and force they always expressed as far as possible in terms of our states of consciousness, and not as independent realities.

Looking in this way at the phenomena of the physical world,—the field in which the physical vesture is manifested,—they found that the states of consciousness from which we infer the existence of the physical world have five leading characteristics or qualities, or shades of color; in other words, the states of consciousness, which not only represent, but also are, the physical world, are five; these five are what we call the five senses, and what Indian philosophy call the five perceptive, or knowing, powers: hearing, touching, seeing, tasting, smelling.

In order to reach clearness of thought, to give expression to that tendency of our consciousness which sets subject and object up against each other, in complement to each other, they further divided each of these types of physical consciousness into a trinity of subject, predicate, and object; as, seer, seeing, seen; hearer, hearing, heard; knower, knowing, known. Then, seeking for an expression by which the last term in each of these trinities might be expressed by itself, and spoken of as having, for the sake of hypothesis, an independent existence, they developed the terminology of the five elements, ether, or rather the "forward shining" or "radiant" power, as the outward complement of hearing; wind, breath, or air, as the complement of touch, or, rather, extension; fire or light or radiance, as the complement of seeing; the waters, as the complement of tasting, because taste can only apprehend fluids; and, lastly, earth, as the complement of smell.

But as each of these hypothetical elements of sensation contains within it the possibilities of other sensations than the dominant one,—camphor, for example, being seen and touched and tasted, as well as smelt,—they were led to say that these elements, these types of physical consciousness, were not simple but compound, each having in it, besides its dominant character, a possibility of each of the other four; the dominant character and the four other subsidiary characters make the "fivefolded" nature of the elements spoken of by Sankara. Thus, the physical vesture or body is "formed of the five elements, fivefolded."

It is "born through works," or, as we should say, it is subject to the law of causality; which for the physical body, largely takes the form of heredity. Then again, the physical vesture is subject to the six accidents of generation and birth, growth and change, decline and death. This needs no comment. In each of these characteristics there is also implied a sentence of discrimination: "Therefore this is not the self." The physical vesture is subject to causality; the self is not subject to causality; therefore the physical body is not the self. The physical vesture is subject to change; the self, the pure idea of "I am," is not subject to change; therefore the physical vesture is not the self, and so on, with the other characters.

This doctrine of the five elements is, therefore, not merely defective physics, but far rather a metaphysical attempt to render the phenomena of physical consciousness, the physical world, into terms of our states of consciousness, in a simple and methodical way.

So far the physical vesture, the first of the series of things which the self is not, defined in order to show what the self is. The self is, further, other than the subtle—or psychic or emotional—vesture. This

vesture, again, corresponds to a primary fact in our states of consciousness. We quite clearly recognise one set of facts in our states of consciousness as being outward, physical, objective; we not less clearly recognise another set of facts in our states of consciousness as being inward, mental or psychic, subjective. Both sets of facts, both series of pictures and feelings, are outward from consciousness, other than consciousness, objects of consciousness; therefore both are not-self. But the clear difference between them must be marked; therefore, the outward, objective series are spoken of as the physical vesture, while the inward, subjective series belong to the psychical or emotional vesture. Looked at closely, the real difference between these two is, that physical things are constrained and conditioned by both space and time; while psychic, mental things, though subject to time, are free from the rigid frame and outline of space. Both are, of course, subject to causality.

In the psychical, as in the physical states of consciousness, there are the "five knowing powers"; and we also speak of "the mind's eye," "mental touch," and so on. Indeed, according to Shankara's philosophy, hearing, seeing, touching, and the rest are purely psychical powers, even when manifested through physical organs, as "the eye cannot see of itself, nor the ear hear of itself."

As the physical vesture is the complex or nexus of the physical states of consciousness, so the psychical vesture is the complex or nexus of the psychical or mental powers and states of consciousness; these are free from the tyranny of space, though subject to causality and time.

The mention of Kant's famous triad, space, time, and causality, brings us to the third vesture, of which Shankara writes thus: "What is the causal vesture? Formed

through ineffable, beginningless un- wisdom, it is the substance and cause of the other two vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the causal vesture." Without comment, this is hardly intelligible. The idea in it is this: Our states of consciousness, the pictures and feelings and sensations which are objective to our consciousness in unbroken series, are expanded, the one part in space and time, the other part in time only. Both are subject to causality. That is, the series of pictures, of feelings, of sensations are presented to our consciousness in a defined order, and we interpret this order as implying a causal connexion; we consider the first of two states of consciousness in a series as being the cause of the second; the second as being the effect of the first. This attribution of causality, the division of our states of consciousness into cause, causing, and caused is a separation in a double sense. In the first place, it divides the single substance of existence threefold, into cause, copula, and effect; and, in the second place, it separates the single substance of existence from consciousness, by establishing the idea of knower and known, of observer and observed, and thus sets up a duality. Now it is axiomatic with the Vedānta philosophy, for reasons which we shall presently see, that the substance of being, the self, is not thus divided into knower and known, observer and observed.

Therefore it is said that this causal vesture of the complex idea of causality is formed of un- wisdom, the un- wisdom which sets up a division in the undivided One. Now the idea of causality goes deeper than either space or time. It goes deeper than the idea of time, because time, properly considered, is a product of causality. Causality divides the objective into causal series. The

elements of these series must appear before consciousness in order, in succession, for this succession of effect to cause is the essence of causality. Now it is this very succession in the series of objects, images, sensations which is the parent of the idea of time; for consciousness of itself has no idea of time. If consciousness had a sense of the passage of time, then the sense of time, in different states of consciousness, would be equal; but in waking and dream, in dream and trance, the sense of time is entirely different. Therefore, the sense of time is derived, not original in the self; it has its rise in the succession of images which is the effect of causality.

Space is a further derivation of the same idea, arising from the presence of more than one causal series—or series of images, conditioned by causality—being present to consciousness at the same time; thus giving a breadth or sideways extension to perception; and this breadth of extension is the sense or the idea of space.

Thus the ideas of time and space are not original and independent but derivative from the idea of causality; hence the causal vesture, or complex of the idea of causality, is said to be the cause and substance of the other two vestures, the psychical—or vesture of causality and time—and the physical,—or vesture of causality, time, and space. We saw already that the causal vesture is formed of unwisdom, because the causal idea, the distribution of the one substance of being into causal series, is not inherent, or a property of the thing-in-itself, but merely the result of our mode of perception, “a result of intellect, which supplies the idea of causation” as Shankara says, thus anticipating almost the very words of Kant.

Born of unwisdom, this idea of causality is necessarily beginningless, or outside of time. Because, as

causality is the parent of time, it naturally follows that it cannot be expressed in terms of time. As, again, this causal idea goes to the very root of intellect, it cannot be expressed in terms of intellect; so it is said to be ineffable, or “not to be spoken of” in the language of intellectual thought.

This causal idea seems to have its root in the seeming necessity of the one substance of being, the eternal, to reveal itself to itself gradually, in a successive series of revelations. This gradual series of revelations of the eternal to the eternal is the cause of manifested existence, or, to speak more strictly, is manifested existence. Now this gradual series of revelations implies a gradually increasing knowledge which shall stop short only at omniscience, when the whole of the eternal is revealed to the whole of the eternal. And each step in this gradual revelation is perfect in itself, and a perfecting and supplementing of all the revelations that have gone before. Hence each is “in its own nature unerring.” But we saw that the revelation of each part of the eternal is in three degrees first, as conditioned by space, time, and causality, in the physical world; then, as conditioned by time and causality, in the psychical or mental world; and, lastly, as conditioned by causality only, in the causal or moral world. Therefore, the revelation in the moral world is free from conditions than the other two, free from the errors of time and space and thus “unerring wisdom” as compared with these. But before the whole of the eternal can be revealed to the whole of the eternal, the causal idea must disappear, must cease to separate the eternal into causal series; so that the causal idea is an element of error, of illusion, and therefore “unknowing as to its own nature.” This plenary revelation

of the whole eternal to the whole eternal is "the own-being of the supreme self"; therefore the self is above the causal vesture, the causal vesture is not the self.

To change for a moment from the language of philosophy to that of common life, the teaching is this: The individual is the Eternal; man is God; nature is Divinity. But the identity of the individual with the eternal, the oneness of man with God, is veiled and hidden, first by the physical body, secondly, by the personality, and, lastly by the necessity of continuity which makes one physical body succeed another, one personality develop into another, in the chain of rebirths which continuity and the conservation of—mental and moral, as well as physical—energy inevitably bring forth.

Now, freedom from this circle of necessity will only be reached when we have succeeded first in seeing that the physical body is not our true self, but outward from and objective to our true self; then that the psychic body—the complex of mental states—is likewise not our true self; and, lastly, that our causal vesture—as containing within it the suggestion of our separate individuality opposed to other separate individualities, and thus different from the plentitude of the eternal which includes all individualities—is not our most real self; for our most real self is that very eternal, the "Theos which is all things in all things," as another teacher says. This is the awakening from the dream of the hostile selves, which, as we saw at the outset, the self falls into, and from which it will awake into a knowledge of its own fulness as the eternal.

The self, Shankara further said, "is other than the five veils." These five veils—physical, vital, emotional, intellectual, spiritual—are a development of the idea of the three vestures. The physical veil is the

physical vesture, regarded as a form rather than as matter; as formal than material, in harmony with the conception of Faraday, that the atoms of matter are really pure centres of force; the seeming substantiality of matter belonging not to the atoms at all, but to the web or network of forces which are centred in the atoms. The idea of a "web" of forces is exactly that of the Vedānta, which constantly speaks of the world as "woven" by the Eternal, as a spider weaves his "web."

The next three veils—vital, emotional, intellectual—are subdivisions of the mental or psychical vesture. A precise determination of their values would lead us too far into the mental psychology of India to be practicable at present. The spiritual veil, again, is the causal vesture, of which we have said much already.

Again, the "three modes" of which the self is "witness," are what are called in the Vedānta: waking, the field of the physical vesture; dreaming, the field of the psychical or mental vesture,—whether in day dreams or the dreams of night; and dreamlessness, the field of the moral or causal vesture, whether in waking inspiration, dreaming vision, or dreamless trance. Here, again, to develop the subject fully would lead us too far afield.

Freedom, the conscious oneness with the most real self, which is the eternal, consists in setting aside these vestures, in stripping off these veils. How this is to be done, we can best show by repeating the words of Shankara: "Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a servant,' so he who possesses the firm conviction that 'I am neither priest, nor serf, nor man, but stainless being, consciousness, bliss, the shining, the inner master, shining wisdom,' and realises this in

direct perception, he, verily, is free, even in life."

THE OPEN COURT.

THE CLAIRVOYANCE OF MOLLIE FANCHER.

By T. E. ALLEN.

STARTING this series of articles, as we have done, with telepathy, logically the first letter of the alphabet of psychical science, we come next to the subject of clairvoyance. Since a precise and stable terminology can only be looked for in the case of a science which has attained a pronounced degree of maturity, it may not be possible to propose a definition of clairvoyance that shall be more than provisional. A new science can scarcely emerge otherwise than gradually from a pre-scientific chaos. Time is required, under the survival of the fittest, for the influence of one formulator to predominate over that of his rivals.

We can best form a clear idea of the term clairvoyance in the sense in which it is herein to be used, by tabulating the hypothetical relations in which the mind can stand to its environment. These are as follows:

1. Supernormal susceptibility of mind to embodied mind—TELEPATHY.
2. Supernormal susceptibility of mind to matter and to normal manifestations of embodied mind—CLAIRVOYANCE.
3. Susceptibility of mind to incarnate mind.
4. Susceptibility of mind to spiritual substance or conditions of matter finer than the known forms of solid, liquid, and gaseous.

There are a number of cautious and painstaking students who are not satisfied, apparently, that clairvoyance, in the stricter sense of the term, covers a kind of phenomena distinct from telepathy. Mr. Edmund Gurney says.*

There are certain alleged facts of waking clairvoyance which, if true, would drive us to the conclusion that the percipient's powers of vision were independent of the thoughts, either actually passing or latent, in the minds of others. . . . But there remain facts which—if the testimony of Robert Houdin and other experts can be trusted—no possible extension of the theory of thought-transference will cover; and in which, though the particular result obtained depended in some manner on the particular person who sought to obtain it, the range of perception altogether transcended the past or present contents of that person's mind. Now with such cases as these we have nothing to do in the present work. Even should some of the examples to be adduced seem to take us beyond the confines of *thought-transference* in any literal sense, they will still not take us beyond the confines of *telepathy*—of a theory which implies some sort of influence of the mind of an agent on the mind of a percipient. The percipient may observe a scene, into the midst of which he finds himself mentally transported, with such completeness of detail, and for such a length of time, as at any rate to suggest some actual exercise on it of his own independent perceptive powers; but it will still be a scene with some principal actor in which he is in some way linked. He may see a death-bed and the surrounding mourners; but we have no sort of reason to suppose that he could similarly see *any* death-bed. There has, at any rate, been an

* "Phantasms of the Living," vol. I., pp. 368, 369.

agent, in the sense of a particular person whose *actual* presence in the scene has to be accepted as a condition of the percipient's *imagined* presence; and however novel and exceptional the way in which the percipient's range of knowledge may seem to be extended, these further glimpses still take place apparently not in any chance direction, but in a direction marked out by his previous affinities with other mind. But in fact the process need not seem so exceptional if we recall once more the right which experiment has given us to draw on parts of the agent's mind which are below the level of ostensible consciousness. For in none of the cases to be here cited do the percipient's impressions extend beyond what has been before the *mind*—though certainly beyond what has been before the *attention*—of persons actually present at the scene.

It has been the policy of the English psychical school, and I believe, wisely and in harmony with approved scientific precedents, to make the telepathic explanation cover as wide a range of phenomena as possible. To the exigencies of this policy in its application to phenomena classified as telepathic—whether rightly or wrongly in all cases—and to other phenomena that gave birth to the term "multiple personality," we largely (if not entirely) owe, I suppose, the theory of the "subliminal consciousness" expounded by Mr. Myers. Amending a definition given by Mrs. Henry Sidgwick,* I define clairvoyance as a "faculty of acquiring supernormally" a knowledge of facts concerning material things and the normal manifestations of embodied mind "such as we normally acquire by the use of our senses." This excludes telepathy, whether the agent be present or absent. If A perceives *directly* an action of B or an object

of which our normal senses could give no report under the circumstances, we have to deal with clairvoyance; if *indirectly*, through C or C and others, then it is a case of telepathy. With Mrs. Sidgwick "I do not limit it, notwithstanding the derivation of the word, to knowledge which would normally be acquired by the sense of sight," but, provisionally at least, I prefer to limit it to a knowledge of present facts, herein dissenting from the lady mentioned.

Assuming the existence of a clairvoyant faculty, we may divide certain phenomena in three classes: 1. Purely telepathic, there being nothing that even remotely suggests clairvoyance; 2. Purely clairvoyant, there being nothing that even remotely suggests telepathy; and 3. Mixed cases, where, *prima facie*, they appear to be explicable by the simultaneous operation of *both* telepathic and clairvoyant faculties, or where they might, with a show of reason, be explained by an appeal to either faculty. The writers of the English psychical school concede, of course, phenomena of the first class—that goes without saying. The weight of opinion amongst them may be said, roughly speaking, to deny the existence of cases of the second class. The attitude is not dogmatic but simply "unproved." The cases of the third class have been swept in telepathy, and then a part of them have been labelled "clairvoyance" and placed under suspicion with the interrogation, "Do these cases suggest that there may be a clairvoyant faculty co-ordinate with the telepathic?" If there were evidence to establish clairvoyance, it would be necessary to reconsider the mixed cases, and there is a strong probability that the classification of many of them would be changed.

In my judgment, there is strong

* "Proc. Soc. for Psych Research, vol. p. 30.

evidence going to show that man does possess the clairvoyant faculty. Some of the best and most recently published is to be found in the biography of Miss Mollie Fancher, "the Brooklyn enigma," by Judge Abram H. Dailey.* It is to some of the testimony given in this volume that shall now call the reader's attention. I regret that I must pass over entirely, or with the briefest mention, other remarkable features in Miss Fancher's case.

Miss Fancher was born in 1848. As a consequence of two bad accidents at the ages of fifteen and sixteen years, complicated by overstudy, she has now been a bedridden invalid for nearly thirty years. The history of her disease from the physical standpoint is very exceptional if not entirely unique. Yet, contrary to the general rule in the case of invalids who are afflicted with severe and continuous pain, she has the mind of a healthy, active, well-educated, thoroughly alert and alive woman, interested in the progress of events. She is a lady of high character, and possesses qualities that have endeared her to a very large circle of friends and acquaintances. For years trances have formed a regular part of her daily experience, not however, with the aid of a hypnotist. She possesses remarkable clairvoyant power though not continuously, and is also an example of what would be called "multiplex personality."

Miss Fancher is totally blind. Dr. S. Fleet Speir, who has attended her case from April, 1886, to the time of statement (July, 1893) says:

When I first attended Miss Fancher it seemed to me that her eyes were in such a condition that she could not see by the use of them.

When I first saw her, her eyes

were glaring open and did not close; did not close day or night, and there were no tears or secretion in them. I made the usual test for anæsthesia, even going to the extent of touching the ball of the eye with my finger, without receiving any response. During the first part of her troubles they were considerably dilated, and not changeable by impression of light. The pupils of her eyes are still considerably dilated, although not so much as formerly, and do not respond to light. The pupil of the eye does change at the approach of light. We have caused a careful and critical examination to be made by a competent expert—an oculist—in whose skill we have great confidence, and agree with him that she cannot see by the use of her eyes—at least as a person ordinarily can see. She has the power of seeing with a great deal of distinctness, but how she does so I am unable to state. This condition as to her eyes has been substantially so since I first began to attend her... At one time she did all her work, crocheting, etc., back of her head. When she selected worsted or color she put it behind her head to see it. For nine years her right arm was behind her head, where she did her work by bringing the left hand up to the right hand, which was back of her head. I recall one instance where Dr. Ormiston and myself being present, Miss Crosby [an aunt who took care of Miss F.] received a letter from a postman. I took the letter in my hand; it was sealed, and Miss Fancher at the time, being unable to speak took a slate and pencil and wrote out the contents of the letter, which on being opened and read was found to correspond exactly with the letter (pp. 213, 214).

Making the maximum claim for

* "Mollie Fancher. Who am I? An Enigma." The George F. Sargent Company, New York.

telepathy, this case, given here incidentally while the witness is on the stand, might not be conceded to be one of pure or independent clairvoyance. Returning to the question of eyesight, Miss Fancher's biographer says:

Competent persons from time to time, have made careful examinations into the condition of her eyes, and have become satisfied as the result, that her eyes are sightless... The optic nerve is said to be grayish in appearance, indicating gray atrophy, which would render it incapable of transmitting the sense of sight to the brain itself (p. 219).

A number of cases will now be given which, in my opinion, cannot be explained by telepathy, and which, therefore, must be held to supply evidence of the reality of clairvoyance. Prof. Charles E. West, principal and proprietor of the Brooklyn Heights Seminary (where Miss Fancher studied), and who is "widely known throughout the city as a scholar, a man of science, and a Christian gentleman," says:

I sat in the room another night... after it had become dark. Mollie had lost a pet bird... and a friend had sent the skin to be mounted by a taxidermist. The stuffed bird was on the mantelpiece. We opened the door of the cage in which was a live bird, and as Mollie called to it, it flew to her. She fondled with it for a few minutes, and then it flew from her. We paid no attention to it, but very soon the girl called out to us that the live bird was on the mantel, curiously inspecting the dead one. It was so dark that we could not see it at all, and Mollie's face was turned from the mantel. We made a light, and sure enough the canary was in a brown study over the bulfinch. The girl was absolutely blind, you must remember. The light was extinguished—for light seems to make Mollie uneasy—and our conversation went on.

After a half hour, I asked her what had become of the bird, and she answered, "Why, don't you see him there on the mantel, fast asleep?" We lighted up again, and there the bird was, its head under its wing (p. 207).

The following is reprinted from the *New York Sun* of Nov. 24, 1878. Judge Dailey assures us that the newspaper accounts reprinted in his book "are vouched for as being correct by persons familiar with the facts" (p. 65):

Miss Fancher's pet dog had contrived to find a warmer place in her heart than had her other pets. He rarely left her, and he was much of a companion in her long hours of wakefulness. But one day the dog disappeared from the house and was seen again no more for some time. Miss Fancher mourned for him, but she insisted that he would soon return again, and she seemed to be constantly looking for him. It was about two o'clock one rainy, tempestuous morning that she aroused Miss Crosby. "Get up, get up," she cried, "the dog is coming home; I see him way down the avenue. He is coming this way and he will soon be here." Miss Crosby did not hurry, and Miss Fancher broke out once more: "Here he comes, nearer. Go down and let him in; he'll be here by the time you get to the door; there he is across the street—now he's on the step." Miss Crosby went down and there was the lost dog, gaunt, hungry, but happy to get home (p. 200).

Prof. Henry M. Parkhurst, the astronomer, a near neighbor of Miss Fancher, made a test of her clairvoyant power which he designed should be conclusive. A letter stating the results was published in the *New York Herald*, Nov. 30, 1878. From this the following account was prepared:

To the Editor of the Herald:

In view of the recent publications with regard to the remarkable case of Miss Mollie Fancher, I think it is time for me to make a statement in detail of the test of clairvoyance which I made by means of a sealed envelope in June, 1867...[This] demonstrates, as it seems to me, so far as it is possible for a single experiment to demonstrate a general principle, that there may be a clairvoyance independent of mind-reading. I have before me the contents of the original envelope and two statements, one of which was written at the time, and the other, containing more detail, prepared two years later at the request of her physicians. These have been returned to me for this purpose by Miss Fancher, who had possession of them; and as they will be much better evidence than my present recollection, I will give the two statements in full. They are as follows:

TESTS OF MIND READING.

The accompanying envelope and its contents were prepared to test the mode in which Miss Fancher reads unopened letters or sees to learn whether it is through the mind of some other person or direct vision. The smaller envelope was first prepared, but not being entirely satisfactory was not inserted as a test. The printed slip was so selected that no living person could by any possibility have any conception of its contents. It is probable that no human being had ever read a word of it. I knew that it was taken from the bills of the Maryland Constitutional Convention, and knew what subjects were treated of in that constitution. I have since ascertained that it was cut from the original Judiciary bill, being now section 7 of article 4.

After making several statements with regard to the contents of facts

known to me, she stated that the printed slip was about "court" and "jurisdiction" (the words being there) and contained the figures, "6, 2, 3, 4." Subsequently she was reported to me to have said that it contained the words, "No judges can see it." The letter was returned to me with the seal intact, and was opened in my presence. These I still have. I regard the proof as complete that she read the printed slip so far as stated above, absolutely independent of all human knowledge of its contents.

HENRY M. PARKHURST.

New York, June 3, 1873.

P. S.—The words, "No judge shall sit," passed through two messengers before reaching me, and were changed on the way. I have good reason to believe they were accurately read at first.

[From statement prepared for physicians, April 24, 1869:]

...She then stated that the printed slip was about "court." I was not satisfied; for although I did not know it was there I might have guessed it, and by not a very remarkable coincidence the word might have been there. She next read the word "jurisdiction" stating positively that the word was there. I was still not completely satisfied for the same reason as before. She then stated that the slip contained the figures "6, 2, 3, 4." This I regarded as decisive, for I had no idea that there were any figures upon the slip, and should have guessed that there were not...The word "court" occurs four times, "jurisdiction" once, and the figures "6, 2, 3, 4, 5," and no other figures...We were all satisfied, each by his own selected tests, that the seal was precisely as we left it...While, therefore, I am rather strengthened in the belief that that clairvoyance which derives its knowledge from other minds is most common and most easy, I know beyond the possi-

bility of doubt that independent clairvoyance is also possible...

[From statement of Nov. 26, 1878:]

Nearly ten years have elapsed since this second statement was written, and I have not yet been able to conceive any respect in which any test could have been made more satisfactory. My former statements are so definite that I need add but little. At that time she could not speak, so that all that was expected or desired from her was so much of an indication of the contents of the printed slip as should be absolutely beyond guessing or chance. It was for this reason that she gave me the numbers in preference to words, because they could be easily indicated by raps...I entered at the time upon my pocket memorandum-book at her house the contents of the envelope as she stated them to me. Then I took the envelope unopened to my office in New York, which the "friend" mentioned in the second statement occupied with me, and the envelope was carefully scrutinized by each of us, and by another gentleman whom we invited to be present. I then communicated to them the contents as stated to me, and immediately afterward opened the envelope in their presence with the result already given. This, therefore, was as much an independent test to my friend as to me, for he knew it was impossible that there could have been any collusion on my part. This friend was Dr. Edwin Leigh, well known to educators as the inventor of pronouncing orthography, which is now used in teaching children to read in all the public schools of St. Louis, Boston, Washington, and other cities.

Dr. Leigh's Statement.

...I have read the above statements, and they exactly accord with my recollection...I may add that from the manner in which the paper

was selected and inserted in the envelope I think it was absolutely impossible for any one to know or to find out by the ordinary use of his senses what paper was in the envelope without opening it. The opaque papers placed on each side of the contents were such as to render it impossible to read them by transmitted light. It seemed to me conclusive proof that if there be such a thing as mind-reading this could not be a case of it

EDWIN LEIGH (pp. 175-83).

Regarding Miss Fancher's power to read books and papers I now quote the words of two or three witnesses:

I used to take newspapers to her, and she would just lay her hand on them and tell me all the news they contained; then I would unfold them, read, and find her quite correct. [Mr. Herbert Blossom, p. 119.]

She read books whose covers were closed, and newspapers that were folded (p. 190). ..Persons who have entered the room have found her apparently doing nothing, and have asked her why she was idle. "Oh, I am reading such and such a book." "Well, where is it?" "Under the bed-clothes here," and she produces it and talks of its contents (p. 194). [New York Sun, Nov. 24, 1878.]

As for books and newspapers, she reads them readily, no matter what part of the room they are in. When first taken she seemed to read by sense of touch, which by the way, was for many months the only sense she possessed. Drawing her thumb over the printed lines with great rapidity, she was able to tell for a long time thereafter just what the text was...She soon ascertained, however, that it was not necessary to touch the words to understand their meaning, but absorbed the contents of printed or written matter. (Prof. Charles E. West, p. 208).

Miss Fancher's own statement to

her biographer when asked to explain more fully her sensation of sight was as follows :

Well, as I have said, my vision is not always the same ; much depends upon how I am feeling, and the weather conditions. Sometimes the whole top of my head seems on fire with the influx of light ; my range of vision is very great, and my sight astonishingly clear. Then again it seems as if I was seeing through a smoked glass, and my vision or consciousness of things is dim and indistinct. Sometimes I can see all through the house (p. 230).

I am convinced . . . that it is not at all times necessary for her [Miss F.] to be in that [the trance] condition to exercise the phenomena of so-called second sight. I have seen it manifested on several occasions (George F. Sargent, p. 105).

While it is to be regretted that Judge Dailey was not able to give to the world a large number of records of observations and experiments equal in evidential value to

Professor Parkhurst's experiment, nevertheless, taking all of the circumstances into account, I am led to conclude that Miss Fancher does possess a true, independent clairvoyant faculty. I trust, however, that it will be borne home to the consciousness of Miss Fancher and her counsellors that the evidence before the world going to prove clairvoyance, in the sense I have defined it, is still far inferior to that upon which our present assured knowledge of telepathy rests. While, therefore, it would be out of place for me to go beyond the simple suggestion, and the expression of my profound conviction of her power to serve humanity, I sincerely wish that her own feelings and the labors of sympathetic and well-equipped investigators might conspire to give to the world, with her aid, further light upon those great problems of psychical science that stand in much close relations to the most vital interests of humanity.

THE ARENA.

A FEW FORGOTTEN TRUTHS.

THE TENET OF CASTES.

(Continued from page 179.)

BEFORE we enter into the various details of the Law of Karmic Affinity to which the individualized or embodied forces generally called Jivátmás are subject, let us first consider the Shástric version of the case. The whole Hindu nation is very judiciously divided by the Shástras into four great divisions called *varnas* viz :—

Brahman, Kshettryas, Vyasya and Sudra, as Bhagwan Sreekrishna says in the sacred Gita that

“चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागः”

I have created the four *varnas*, (which literally mean colors) according to their respective *Gunas*. They are *Satwa*, *Rajas*, and *Tamas*. The Brahmans are entirely kept in

charge of Satwa, Kshettryas of Satwa and Rajas, Vyasyas of Rajas and Tamas and Sudras of Tamas Gunas alone.

We find the following in chap : 13 sloka 97 of Manu the highest authority in the Hindu Shástras :

“चातुर्वर्ण्यं त्रयोलोकं चत्वार आश्रम एवम् ।
भूतं भवद्विषयश्च सर्वं वेदात् प्रसिद्धम् ॥”

The four *varnas* and four different *áśramas* are evolved from eternal Vedas. They are eternal for they were, are, and will be for all eternity. In fact, the *varnas* are socio religious divisions for the management of both temporal and spiritual affairs of the Hindu nation. There are again four more spiritual divisions called *áśramas* made for the spiritual welfare of the twice-born Bráhmans, Kshettryas and Vyasyas viz:—Bramhacharyam, Gárhya-stham, Bânaprastham, and Sannyasam. Bramhacharyam is the state of celibacy and purity observed by a student during the time of his study of the Vedas and Vedángas under the tuition of a Guru from the age of nine to twenty-four or thirty years; Gárhya-stham is the state of married life led by the student after Samavartan, the finishing of the Vedic as well as other Shástric studies. Bânaprastham is the retreat to jungle after the age of fifty; and Sannyasam is the entire renunciation of the world and complete devotion to God. The Shástras allegorically describe the Bráhmans as derived from the face of the four-faced Bramha, the creative force of the cosmos, the Kshettryas from his arms, Vyasyas from his thighs, and Sudras from his feet, as we see in the sacred Sruti :

“ब्राह्मणोऽस्य मुखमासीत्” &c.

It clearly means that these impersonations of different attributes in Nature are evolved from that all-

pervading conscious force and not from the physical body in which it dwells. In other words, they are part and parcel of that “Infinite and Eternal Energy” of Herbert Spencer “from which every thing proceeds.”

The caste system is the most perfect and permanent product of the science of Political Economy of ancient Hindu civilization. Political Economy treats of the wealth of nations. Prof. Huxly, Roscoe, Jevons and a host of other eminent economists unanimously admit that

- (1.) Land,
- (2.) Labor,
- (3.) Capital,

are the three most essential requisites for the production of national wealth. But where is the will, idea or motive power by which the interdependant parts of the complicated social mechanism should be properly adjusted and systematically regulated? What sensible man can deny that there is a great deal of truth in the saying that idea governs the world and not physique? What earthly benefit can a nation derive from land, labor and capital in the physical world unless they are guided by the will of a few selected people of its own,—we mean of government? For Mill justly defines that “the government is the will of the most active or numerous part of a nation.” Ruysbroek, a German mystic, says that “every thing depends on will” but now let us see what do our hoary Rishis say on the subject. They simply say that four things instead of the three enumerated above are essentially necessary to produce, maintain and judiciously utilize the national wealth, viz:—

- (1.) Labor.
- (2.) Capital } Land, minerals,
 } crops, cattle.
- (3.) Government or Political Will.
- (4.) Spiritual Control.

Labor cannot be commanded or maintained without capital, national capital cannot be increased or duly protected without a government. And a government cannot be smoothly regulated without the direction of a disinterested spiritual class. And for this very sufficient reason the Rishis divided the nation into

(1). Sudras to represent laborers.

(2) Vyasyas to represent capitalists.

(3). Kshettryas to represent governors.

(4). Bramhans to represent the disinterested spiritual guide.

The product was the unparalleled civilization of the ancient Hindus. The laborers, capitalists, and officials must unquestionably be controlled by the spiritual class. But, unfortunately, the western scientists of our age do not acknowledge the truth of this political as well as spiritual requirement for the wealth and civilization of a nation, though they deal very vaguely with a Government, which is not deemed as one of the requisites for the production of national wealth. They, however, allot a certain share of the wealth to landlords, laborers, capitalists and government. How is it that government should get a share unless it has a direct or indirect connection with the acquisition of wealth? Surely it has a connection and that connection is the protection and assistance with which the nation is supplied by it. In fact it is the very heart of the national organism, without it a nation and its wealth cannot survive for a moment. We can cite numerous instances to show that when the government of a nation is overthrown by foreign invaders, the national wealth and civilization rapidly deteriorate down to dust though the nation might have land, labor and capital. What

was the direct cause of the downfall of wealth and civilization of ancient Rome and Greece? Fall of their Government. What was the immediate cause of the ruin of ancient Hindu civilization with all its wealth industry and grandeur, though the Hindus have still sufficient land, labor and capital at command? The fall of their Government. What is the cause of the abject poverty of millions of wandering Jews, who are so mercilessly driven out by the so-called "benign Christian Governments of Europe"? The fall of their own Government. Who is it that granted the great charter to the late Honorable East India Company to open out trade and protect their cause in India, as the result of which England has now become the richest country in the world? Her Government. Who is it that generally fosters the advancement of science, arts and industry which are as great requisites for increasing the wealth of a nation as are land, labor, and capital? Its Government. In fact the above mentioned requisites for national wealth may be considered as matter and government is the force that animates, acts upon, and moulds it. Without a government we should call it a science of social and not political economy.

And caste system is in reality the permanent division of labor in the Political Economy of the Hindu nation. According to Adam Smith, there are three ways in which great advantage is derived from the division of labor:

"(1) Increase of dexterity in every particular workman.

(2) Saving of the time which is commonly lost in passing from one kind of work to another.

(3) The invention of a great number of machines which facilitate and abridge labor."

We would now humbly appeal to the common sense and rational

intelligence of our honest and thoughtful readers to, whatever nationality they may belong, to think for themselves whether the "increase of dexterity" and the "saving of time" are not the most patent objects of the caste system of Hindus, as would be clear even to the most superficial observer. That is why the Bramhans, Kshettryas, Vaisyas and Sudras are ordained by their Shāstras to carefully and diligently attend to their allotted division of labor from their very childhood, with no other object in view than to acquire facility and increase the dexterity in their individual labor and thereby save time "which is commonly lost in passing from one kind of work to another." By so doing, they not only become the most useful members of their society but they also lead a life of contentment and happiness, tranquility and peace. The strikes which are the most disastrous effects of discontentment and dissatisfaction, as we generally find in European countries, were quite unknown to Hindu Society. There was neither abject poverty, nor excess in wealth in the whole realm of the caste system of the ancient Hindus.

Now the question at issue whether human souls are caste-bound and why should the castes be hereditary? In answer to the first question, the Shāstras strongly assert with an almost scientific force that the individualized or encased forces (Souls) are not only caste but always country, nation, and sometimes family bound, in strict obedience to the Law of Evolution and Karmic Affinity. This inexorable Law of Nature draws down the individual souls to the countries, nations, castes, classes and families with which they have an affinity, in which they were brought up and to which they were habituated or in other words naturalized in their previous births. Our

western brethren will but sincerely smile at the Hindus and call them vain and uncharitable when they say that no soul to whatever nationality and country it may belong, will have direct access to Moksha unless it is repeatedly cast, remodelled and remoulded by the process of rebirths, and refined and purified through the filtering mediums of the *varnas*, which are in reality the living symbols of Gñān, Bhakti and Karma Margas of the Hindu nation. They will at once condemn this truth as a myth, a hallucination or a delirium of the diseased Bramhanical brain, simply because it has been ushered into existence by the Bramhans and not by any scientific professors of any known universities of Nova-Zembla or Newzealand, Kamasatkha or Copenhagen. But no. The Hindus have very good grounds to assure their brethren that this bare truth had long ago been fully expounded by the Rishis of old, to whom the civilized hemispheres have just begun to take off their hats in token of humble homage and gratitude for the benefit they are now deriving from the religions, philosophical and mystical writings, they bequeathed to their posterity, and to the world in general; and also to a certain extent to some of the English writers like Buckle, Max-Muller and others of our age. This truth (like the truths of Galileo and others in their age) may not be universally accepted by the present generation of Europe, but the current of thoughts of the intellectual and scientific world gives us every possible hope and a firm conviction of its being universally accepted by the coming generation of human race in the west, in no distant future. Their present ignorance, prejudices and stubbornness may retard the progress for the time being but truth sooner or later, must inevitably prevail. The spiritual truths, like the intellectual ones, are always as old

as Nature herself, but they lie latent in the most primitive nation of the human race, until it develops its various physical and intellectual faculties. When the truths unconsciously evolve from within and begin to develop by continual touch of help from without then they appear in an entirely new garb. For instance, the nuptial love of the purely physico-intellectual plane of human existence is an old fact in Nature and yet it is a new discovery to a newly married young couple, who begin to understand the reality of sexual love which was latent in them so long as they had not arrived at the age of puberty. In like manner, very many spiritual truths that are in theory and practice to the Hindunation, are now lying latent in the hearts of the younger nations of nineteen or thirteen hundred years of age, a period not worth accounting in the fathomless depth of endless eternity, through which Hinduism has evolved and developed into a perfect religion in the world.

When we admit the truth of doctrine of the indestructibility of force, the chemical affinity of matter and the evolution theory of modern science or immortality, rebirth and karma of the *jīvātmas* of Hindu and Buddhistic theology, then we are at a loss to understand why it should be held unreasonable or impracticable for a soul to systematically incarnate often and often in the same country, nation, caste, class, or family, drawn by the force of affinity it acquired in its previous births? Do our shallow reasoners really mean, speaking from a physical point of view, that the soul of a true *satwic* vegetarian Bramhan will incarnate in the family of an English butcher, where there is nothing but beef and beer, which to the Bramhan were entirely repugnant during his previous earth-life, or the soul of an English butcher will incarnate in the family of a Bramhan of India whose daily diet

is nothing but a handful of cooked rice, a few ounces of milk and some fruits, a fare to which the butcher was quite unaccustomed during his previous incarnation? Can our critic honestly believe from an intellectual point of view, that the departed souls of Professor Tyndall and others of intellectual Europe will incarnate in the family of a crude and illiterate Negro of Africa or the soul of a Hottentott in the family of Prince Bismarck of Germany? Surely not, because the souls do not bear any affinity or sympathy whatever with the alien countries, nations and experiences. It is no doubt an axiomatic truth that the country, the habits, manners and customs of its people exercise a great deal of influence over the physical, intellectual and spiritual progress whether material or spiritual is analogous to a series of rungs on the ladder through which the soul ascends to the highest pinnacle of its destined development. Where there is progress there must be intermediate steps from the lowest point to the highest. *Varatvarsha* (India) in the words of Rishis is the last place and the caste-system of Bramhanical religion is the last step, where a human soul may safely stand for Mukti. With due difference to the Western Nations, we would humbly point out that the *Vehest* of Mahamedan world and the Heaven of Christendom are no more than the *Devachan* of Buddhism and the *Swarga* of Hindu *Shāstras*, where the soul is allowed to enjoy bliss and repose for a time as a reward for the pious deeds it performed in its earth-life. But they in no way convey a correct idea of the Nirvana of Buddhism or the Mukti of Hindu *Shāstras*, which is in reality the greatest problem of human soul that can only be solved by the steady travellers in the path of Gnán and Bhakti Margas direct to God and not through any kind of vicarious

atonement such as is preached by Christianity or Islamism. Mukti, the highest ideal of ideals, was never dreamt of in any of the western scriptures. The heavenly enjoyments or celestial pleasures (swarga sukham) are the only objects of the followers of both Vedic and Tantric Karma Marga of Hinduism, the lowest or the third rate path of Hindu Religion.

Bhāratvarsha is an epitome of world and its caste system is a compendium of the four typical divisions of human race of our globe viz:—Negros and Arabs, Europeans, Chinese and Hindus. According to the evolution theory of the cosmos, the individual conscious force develops itself, in intellect, potentially through the mineral, dimly through the vegetable, partially through the human kingdom, where it is not retarded. But this development on the intellectual side is not the be-all and end-all of progress in Nature. It also struggles in the above four types of humanity to develop its spiritual side to perfection towards Mukti, potentially through the Negros of Africa, instinctively through Europeans of Europe, partially through Chinese of Eastern Asia and after all fully through the Hindus of India. Here we take the opportunity to point out that the four divisions of human race viz:—Semetic, Aryan, Caucasian and Mongolian made by the modern Geographers are simply physical but those typical divisions of ours are based on the spiritual plane of humanity. In fact the four nationalities into which we have divided the humanity of our age, are roughly speaking the four halting stages of the eternal traveller for rest and refreshment. So that in every stage, he stops for a certain time and gathers new spiritual experiences and then starts or moves on to the next higher stage and so on, until it develops itself and merges into the all-perva-

ding conscious force of the universe, either through the Gnān or Bhakti Margas, about which we intend to deal more minutely in the Tenet of Evolution in our next. In fact they are the four preparatory classes in the training academy of Nature through which the individualized forces are destined to be trained up to the ultimate goal of Mukti. If we entirely ignore the progress or gradual development of these forces in Nature both in the intellectual and the spiritual planes of their existence through these different nations of our Earth-Planet then according to Professor Charles Darwin, Africa alone will be the country where his theory finds illustration. For the learned Professor expounds that man is evolved from ape and we find both apes and Negros as men in that sunny continent and nowhere else. But what does our eminent Professor mean by "man?" Man of what calibre, culture and civilization? Are there no grades of intellectual and spiritual progress in the kingdom of man? No one can deny that the Negro is far from a perfect man. Are we to understand by his theory that the intellect of a Negro is equal to that of the learned Professor himself or that his spiritual acquirements are of the high order of the apostles, Paul and Mathew? Surely not. From an anatomical point of view, his evolutionary theory is unquestionably right but from an intellectual and spiritual point of view, it is most decidedly not; and that is the only reason why the Hindus cannot blindly follow him and even intellectual Europe is just beginning to discard some of his teachings and to think on different lines, some closely resembling the Hindu doctrines of evolution. There must be grades of evolution of man's material physique as well as of his conscious force, which runs, as a rule, parallel to the evolution of matter in Nature. It can only act or play according to

the *Upadan* or organism in which it resides for the time being; but when it does not find sufficient field for its exercise in that plane of existence in matter, then it takes a round and enters into next higher *Upadan* for fresh development. The universe only exists for the sake of conscious force, functioning therein. So although the physicality and the intellectuality of a Negro are no

doubt superior to those of the Gorilla his immediate ancestor in his native land, they are in no way equal to those of the people of the civilized nations of Europe and this accounts for their having been kept in slavery so long by the white man and treated like beasts of burden. Not a fact to be proud of but the fact is there.

(*To be continued*).

SREENATH CHATTERJI.

WHAT MAKE A NATION ?

(Continued from page 216.)

5. Marriage Obligations :—

The next most important point is Marriage-Reform. On this rests the whole fabric of female-Reformation. If we care to have good mothers we must have good wives. But good wives are rare acquisitions unless we ourselves become good husbands. Husband is the flower and wife is its fragrance in the garden of Eden. Our marriages should be heavenly rather than worldly. Two hands are now united for external beauty. The heart of the one does scarcely interpenetrate that of the other. What we call love at first sight, changes into hatred in no time. The assimilation of like with like, of heart with heart, of mind with mind, of soul with soul, is the object of true marriage. Before a marriage-bargain is settled we seldom inquire into the moral or spiritual development of the bride or the bridegroom. The bridal-bloom withers away with the honey-moon. The beauty and charm that were beheld from a distance through the perspective of the individual carnalities, deceive them at last. "The colour of object," says Blair, "when high, are

entirely different from what they appeared when they were viewed in futurity." And how many butterflies have eventually been deceived and become colour-blind? We Indians, are very fond of importing English-Court-Ships, and female-emancipation, and free-love hobbies into our mother-land. The English balls and suppers, the joint dancing may be fascinating to you young men and women, but hark what one of the most advanced thinkers of the English nation says on their so-called "sweet-home." "Beyond the love of material comfort there is at present no general desire after social happiness; beyond respect for law, there is at present no general love and social sentiment; beyond charity to poor there is no social kindness; beyond self-seeking, there is no social taste; beyond keeping rights with our neighbour for the sake of self there is little social principle."

(*The West-Minster Review* p. 303).

We are gradually getting anglicised. Our manners and ideals are Europeanized. We Indians are anxious to be addressed as Messrs. and Esquires. Lalas, Dewans, *Srimans*

and Babus are now repugnant to our ears. We are dreaming European dreams of having *Mam-Sahabs* at our tables, '*Ketmutgars*' and '*boys*' attending our calls. We care not to live in a joint-family. It is a curse to our social organisation. Wives must live with us but not our mothers and fathers, brothers and sisters. They are foreigners, but the brothers-*in-law* and sisters-*in-law* are the persons of our sympathy, love and affection! "We read, we interpret, we combine, and consciously or unconsciously we are perpetually occupied with the distinct features and peculiarities of that portion of the human family that comes under our observation." (*Chamber's Essays, on Social Subjects*). Imitate by all means the English virtues but not their vices. Imitate the English strength and goodness, but not their weaknesses and badnesses. Imitate their commercial and naval enterprises and noble patriotism but not their divorces, balls and honey-moons. Be not blind to the dark spots in those moons visible to the naked eyes. The silvery light may dazzle your vision. Be contented with your own home. Improve it on the basis of righteousness, heavenly love and obtain immortal glory here and hereafter.

II. Education Secular and Religious.

1. THE ORIENTAL LITERATURE

dwelling masterly on the noblest problems of life, had once occupied the most prominent position among the civilized nations of the world. Notwithstanding the most valuable works that were destroyed in the Alexandrian Library, yet the few that still exist are worth preservation. "I think," says Emerson, "Hindu books the best gymnastics of the mind. All European libraries might almost be read without

the swing of this gigantic arm being suspected, but these orientals deal with worlds and pebbles freely." Our schools and colleges are no doubt full of heads but not of hearts. Can you shew me now one Indian mind equal to that of Manu, or Parásara or Goutama, or Kanad, Pānini, or Vyās? If not, why? What is the cause of this intellectual degeneration? The Brahmins used to reproduce or recite the whole of the four Vedas from their memory. The score of Smṛiti-Saṅghitas were never in writing. The very title *Smṛiti* signifies recollection. But the Indian boys and girls can now hardly reproduce the few rules of English Grammar, or the innuunciations of Uclid's Geometry. "If I were asked," says prof. Max Muller, "under what sky the human mind has developed some of its choicest gifts, has deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention of those who have studied Plato and Kant, I should point to India."

2. Civilization.—The noble Sanskrit was the mother language of the Aryan nation. We hardly need borrow civilization from the West. From East the light of civilization illumined the western horizon. India was the mother of civilization in the broadest sense of the term. Leaving out of reckoning the hats, coats, pants, cigars bottles, sticks, watches, eye-glasses, dogs, cats &c., that are said to be the indispensable accompaniments to modern mock-civilization, the education then imparted into the minds of our youths had produced the intellectual giants such as the world admired and worshipped. "If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or

luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus (Aryans) are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India, I am convinced (says Sir T. Monroe) that England will gain by the import cargo.

True, but the English imports of ham, rum and jam, with the immortal Shakespeare, Milton and Cowper into Oriental India, have made us losses in the trade of civilization. The glittering 'old-tom' and 'new-tom,' the frothing champagne and sherry, the mackening brandy and whisky are the emblems of Christian civilization in many a Hindu society. Charity, benevolence, patriotism, unity, love, reform, wisdom are appreciated by a few of our future hopes,—the pride and glory of Indian universities. Who is responsible for this state of thing? Echo answers, Education. The system is wrong and it requires immediate reform. We have lost sight of the great object of true education. Money is the means but not the end of education. "What we want in India (says the Times of India) is the civilization of the Indians, not the civilization which is obtained through a knowledge of Latin or Greek, but which is required by a thorough training in the practical pursuits which will be a powerful factor in aiding him or further the advancement of his native country." Yes, this is all that we pray for. If education be real, the system now in vogue must be changed. It is the system that is desecrated and stands in the

way of Indian progress.

3. The Secular Home Education.—Home education, properly speaking, we have none. Our education does not now begin from our cradles. The English Grand-mother's Tales have been incorporated in the Indian Matriculation course for the education of Aryan youths. The Indian Grand-mother's Tales are full of ghosts and goblins. Our mothers are mostly the daughters of ignorance, and it is impossible that they could have the sacred charge of training their infant darlings. They themselves are deprived of the light of true education and their minds bear the impress of superstitious gods and goddesses, grahas and upagrahas (stars and satellites), mantras and jantras (incantations and charms &c.) The mother's milk develops in the children's physical nature, but her intellectual, moral and spiritual milk being dry, affords no nourishment to the inner nature of her sons and daughters. This is a great desideratum in the Indian National Life. A nation cannot rise without true education. It was her education, knowledge and wisdom that had raised ancient Indiana to the esteem and admiration of the classical world. She is now not only poor in wealth, but helpless in education. All her sister nations are advancing in the path of progress, but Mother-Indiana is shamefully lagging behind. The latest statistical returns shew that the proportion of literate population of the Great Western Empires was as follows:—

The German Empire is	99 per cent.
„ United States	90 „
„ England	87 „
„ Austria	61 „
„ France	55 „
„ Italy	52 „
„ Spain	37 „
„ Russia -	20 „
And poor India is only	1½ „

Further comment is superfluous.

Those who are of opinion that we are far ahead in education, ought to take note of the above facts and be humble to concert proper measures to reform Indian homes, so that the seeds of education may germinate in the tender minds of our children when they dandle in the loving laps of their fondling mothers. Education, seriously speaking, commences in the embryo. With the life-blood of the mother, it ought to form and fructify the brain of the future fathers and mothers of the nation. It is a well-known fact that the mind of the mother works considerably in the moulding of the brain of her baby. Let the mothers be so educated as to be capable of teaching their eye-dolls, how to attain virtuous energy, how to make their future conduct the reflex of their high education, how to hold before them the ideal of true manhood or true womanhood, how to be devout to God above and loyal to the Government below. Why our present education is sowing the seeds of discontent in the minds of young India? It ought to be answered with caution. If education feeds disloyalty, or lip-loyalty and discontent, then sooner the colleges and schools are shut up is the better for the future welfare of our country. So long we cannot adopt a complete unsectarian religious course in the state and the private schools, it is nothing but natural and reasonable that the hearts of our children should be taken care of by their parents, as the heads are attended to by their teachers.

"Vidyavati dharma para kulastri, Loka naranam ranania runam; tat shovasta jasya griha sudoyba, dharma arthukama lavata su dhanya."

"An educated and righteous wife is the most beautiful jewel in the world, the home which she illumines is blessed with virtue, wealth and happiness." This was the sacred

and noble injunction of our Rishfore-fathers, and how far we have fallen may be ascertained by a comparison of the present state of our ignorant matrons with the heavenly photos sketched above.

4. The University Godless Education.—The education imparted by Indian universities, is as out of the mark and as miserable as the other. If the one were good the other could naturally have been better. The Indian schools do give now little physical and some intellectual education, but hardly any moral and religious training are provided for the rising generation. Their better parts are neglected. Draw the picture of a man with head, hands and legs, without the chief central portion heart. How would it look? Such is the state of our state-education now in force. There is no harmony in the education. Our physical and intellectual natures develop partially at the sacrifice of the moral and spiritual faculties. We have no harmonious development of true manhood. "I call a complete and generous education that (says *Milton*) which fits a man to perform justly, skilfully and magnanimously all the offices both private and public, of peace and war." Our Homes, our Somajas, our Tirthas, our very minds and hearts are constantly engaged in needless warfare and without any piety or peace. And is peace or happiness possible without the calm of religion?

5. The object of Education.—The chief object of our present education is to earn money but not to acquire knowledge and wisdom. We have many educated men, but how few are learned and wise? "By knowledge is understood (says *Hamilton*) the mere possession of truths by intellectual cultivation or intellectual development of the power acquired through exercise by the faculties of a more varied, vigorous and protracted activity." Verily so.

But how miserably the present educational systems directly or indirectly, are discouraging the *exercise of the higher faculties*, is well known to all. In fact, the lower faculties, or carnal nature, are getting more nourishment at school than the higher faculties—the spiritual nature. The lamp of education burns here and there at times, but where is the lamp of knowledge and wisdom, capable of dispelling the internal darkness with which the Indian homes and the Indian National Life are so full?

6. The Indian Philosophy & Science.—"Knowledge and wisdom," says Cowper, "do not always go together. There may be Wisdom without knowledge and knowledge without wisdom. Knowledge is proud that he has learned so much and wisdom is humble that he knows no more." Knowledge is a diadem to a young person and a chain of gold about his neck, let him labour hard to acquire it, but he should not be forgetful of the aim and object of learning this or that philosophy or science. We have unfortunately lost the best philosophies and science of our own that had once brought up many a classical philosopher.

"The great Arabian Pundit, Albirunic (1038 A. D.) came to India to learn astronomy. Pundit Leonard learned Indian *Vijaganita* (Algebra) in 1202 A. D. The German Pundit Hambolt says that Indian Mathematics, natural philosophies, astronomy etc. had opened the vista of western philosophies etc. "The simultaneous diffusion of the knowledge of the science of numbers and of numeral symbols with value by position—have variously but powerfully favored the advance of the mathematical portion of natural science, and facilitated access to more abstruse departments of astronomy, optics, physical geography, and the theories of

heat and magnetism, which, without such aids, would have remained unopened."

(Alexander Von Humboldt's *Cosmos*, translated by E. C. Ott, Vol II. 1889, p. 599 600.)

7. The guardians of Education.—The philosophy of human life should be studied in Indian colleges with the greatest care and assiduity. For this purpose a competent staff of Teachers or Guardians of Education is required. We do not care so much for dry heartless B. As. and M. As. as we are anxious to have God-loving and patriotic moral professors. Masters without morality or teachers without truthfulness are lifeless corpses, full of vermin of doubts and deceptions, and should be shunned as much as possible. Why are there no university degrees for righteousness, piety and morality? We could then find out how few masters were fit for their exalted positions and sacred charges. They are the custodians of the nation's future hopes, ambition, health, peace and happiness. They are not to be treated as daily or monthly employees. Their high and holy missions they should be made cognisant of. Then the nation will rise from its present demoralising and sorrowing predicament. Like produces like. And if the teachers would be good, and generous, and noble, and virtuous there would be no want of citizens ever ready with self-sacrifice and self-restraint, to vivify the collapsed condition of our mother-land. Let all Indian parent, teachers, and students seriously appreciate the noble mission of their respective trusts and charges, duties and obligations, obedience and usefulness and the time is not far, when we shall see the signs and symptoms of a noble Aryan National Life, throughout the East and West, North, and South of the vast Indian con-

tinient—our dear Father-land. Let preference be given to 'pará-vidya' (religious education) for the betterment of our national life. A nation without God is an impossibility. It is righteousness that exalteth nations. "Apará-vidya" (secular or godless education) we have had enough. There are about 1,40,000 schools and colleges infusing secular education to about 40,00,000 or 19 per cent. of the youthful population of Hindustan.

The girl's proportion of this is only 1·8! Nevertheless, shew us a school or a college where God is worshipped with all heart and all-soul. That school we want where righteousness is the passport. This was so when *Brahmacharya Asram* was in vogue in Oriental Aryavarta. But now we live in *Hindustan* (!) or *Kafiristan* !!

(To be continued).

B. R. CHATTERJEE.

PARASARA'S SUSLOKA SATAKAM.

(Continued from page 219).

CHAPTER IV.

DASA PERIODS.

The scheme of Astrology propounded in this work is based on the *Bingsottari Dasá* (विंशोत्तरी दश) of Parásara. This Dasá period begins from the asterism *Kṛittika* (कृत्तिका), the third star of the *Rasichakra*. The succession of the Dasá is as follows:—Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu, and Sukra; the Dasá periods of the above planets are 6, 10, 7, 18, 16, 19, 17, 7, and 20 years respectively. The general rule to find the Dasá period here is as follows. Divide the *Janma nakshatra* (birth-star) by 9 and subtract 2 from it; the remainder is the Dasá from the time of birth in the above order. The total of the Dasá periods is 120 years, the entire life period of the average human being. For example, if the birth-star of a person be the 12th *Nakshatra*, by dividing 12 by 9 we get 3 as the remainder, and subtracting 2 from three we get 1. Now by consulting the succession of Dasás according to *Bingsottari* (विंशोत्तरी) we find that the first Dasá is that of the Sun; we, therefore, conclude that a person born

in the 12th asterism will at the time of his birth be under the influence of the Sun. But as every star has a duration of a number of hours, if a person be born, for instant, in the middle point of the duration of a star, say *Kṛittika*, (कृत्तिका) he shall have to enjoy half the period of the Sun, viz., 3 years only. By consulting the almanack and by simple rule of three, we can find the exact years, days, months, hours, and minutes, of the Dasá of a particular planet a man shall have to enjoy.

आरभ्यो राजयोगस्य पापभारकं क्षत्तिव ।
नाम्नैव च भवेद्भ्राजा तेजोहीनोऽप्यसौऽस्मात् ॥ १ ॥
सर्वस्वी राक्षदातृयः शुभस्यानर्हं वा भवेत् ।
मारभ्यो राजयोगस्य तेजः सौख्ययोगश्च ॥ २ ॥
असर्वस्वी शुभस्येव शुभाचानर्हं वा भवेत् ।
असर्वस्वी सर्वस्वे वा शुभाचानर्हं वा क्षतिव
केन्द्रं त्रिकोणं गोराक्षरसर्वस्वी सतोऽसतः ।
सदाचानर्हं वा तस्य राक्षसीर्त्तिप्रदा नृचाम् ॥ ३ ॥

In one of the preceding chapters four kinds of Raj Yoga are men-

tioned. If those *Yogas* take place during the planetary period of the *Mákura* planets i. e., the lords of second and the seventh houses, then the person becomes great only in name or in other words, his greatness altogether decreases. If, on the contrary, the *Ráj Yoga* takes place under an auspicious planet then much prosperity ensues. If the planetary period be of an auspicious planet, and the sub-period be of an inauspicious planet, then evil ensues. If, on the other hand, the planetary period be of an inauspicious planet, and the sub-period be of an auspicious planet then good ensues.

If *Rahu* and *Ketu* be placed in *Kendra* and *Trikona*, they produce good except when they are joined with evil planets in any one of the four relations mentioned before. It has been said before that *Rahu* and *Ketu* have no effect of their own but that they simply produce the effect of other planets with whom they are joined. But if these good planets be placed alone, they produce their own effects.

सर्वेग्रहाः स्वकीयासु दशास्त्रनिर्देशासु च ।

सं फलं नैव व्यक्तं ससम्बन्धो फलप्रदः ॥ ५ ॥

असम्बन्धेन ते सर्वे स्थानासुशुण्णिः सदा ।

फलं जेतस्तत्पराणां ययुनां सदृशफलं ॥ ६ ॥

दशानासु ससम्बन्धो यः कश्चिन्न खगो भवेत् ।

तद्दोषानिर्देशासु च फलं व्यक्तोत्तरः ॥ ७ ॥

All planets do not necessarily produce their effects, good or bad, in their own *Dasās* and *Antar Dasās*. They produce their effect in their own period and during the sub-period of the planets with which they are joined in any one of the four relations. Planets also produce effect during the sub-period of a planet of their own nature, even if the latter be not joined with them in any of the four relations. In default of the above planets produce

effect in their own period and sub-period.

केन्द्रनाथः स सम्बन्धो कोषेयानिर्देशासु वै ।

शुभं दत्ते विहीनोऽपि सम्बन्धेतरतोऽपि शुभं ॥ ८ ॥

The lord of the *Kendra* produces good result when it is bound in any one of the four relations with the lord of the *Trikona* i. e., the 5th and 9th places. On the contrary, the lord of the *Trikona* produces good result when it is in connection with the lord of the *Kendra*.

If there be no connection between the lords of the *Kendra* and *Trikona*, they produce evil result in their *Dasā* (दशा) and *Antar Dasā* (अन्तर दशा).

शुभग्रहस्य सम्बन्धो योगकर्त्ता हिमोग्रहः ।

अस्य चानिर्देशासु राक्षसौखं भवेद् ध्रुवं

॥ ९ ॥

If a planet which is bound in *Ráj Yoga* with another planet be at the same time related in any one of the four relations with an auspicious planet, then it is productive of much good.

If within the planetary period of an evil planet falls the sub-period of an evil planet, then if these planets be related to each other in any one of the four relations, the result is good; if they are not so related, then the result is bad. If during the planetary period of a death-giving planet falls the sub-period of an auspicious planet which is related to it in any of the four relations then death does not take place. Saturn, during its planetary period, produces its good or bad effects during the sub-period of Venus. Likewise, Venus, during its planetary period, produces its good or bad effects during the sub-period of Saturn.

• वाचस्पति । •

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.]

JUNE, 1896.

[No. 10.]

KEYNOTES.

THE Theosophical Thinker of Madras has changed its name and styles itself Thinker, perhaps, to shew that it will in future deal with all religions from an impartial point of view and not from its old theosophical way of looking at things. But it appears that though the title is changed the spirit is the same. Everything outside the charmed theosophical circle, is, according to this thoughtful critic "oracular ignorance and illiberal criticism." The Thinker defends Swami Vivekananda's liberal method of showering the titles "Sannyasi," "Swami," and "Sannyasini" on foreigners and says that everyone who works for Humanity is a Sannyasi. The phrase "working for Humanity" is very current now-a-days especially among those Hindus who have received lessons at the feet of European ladies. We do not mean the European ladies who preside over the Zennana Missions but our own familiar

Madame Blavatsky and Mrs. Besant. It is true that a being who has lost all sense of self and has devoted his whole life to the cause of Humanity is a true Sannyasi; but after all, it remains to be seen whether such a class of beings is so cheap as to be picked up anywhere and by anybody. Mere renunciation of all family ties and the ordinary pursuit after wealth do not constitute a Sannyasi. There are other springs of action such as Honor, Celebrity, Fame and a world-wide Reputation. Who can prove that the above are not the springs of action of a great number of the so-called Sannyasis of the present day? Is not a Phoenix who being consumed by the fire of wisdom wakes up to a new and higher spiritual life? Here is the specimen of a recently converted French lady upon whom Vivekananda has affixed the label "Swami." Here is a full-fledged

lady Swami, of course, full of *anandā* with which Vivekananda has filled her! A contemporary writes: "The other day an address was announced to be given by "An Oriental Nun," Swami Abhyananda, a nun of the order of Sannyasini of India. Attired in a long straight snuff-colored robe with silken sash and necktie, and wearing a piccadilly collar and white cuffs the lecturer turned out to be a French woman, who professed to be a convert to the teaching of Buddha?"

We should remark that the new class of *Kurma-yogis* who have arisen of late must have "silken, sash and necktie" and French shoes attached to their yellow robes! The New Sannyasi like the New Woman should live in splendid hotels and (instead of being *Mouni*) should deliver as many speeches as his breath will allow him to do. If you ask him, what do all these mean? He will promptly answer:

"I am working for Humanity?" The world has become richer no doubt by the sudden appearance of a multitude of workers for humanity at the expense, of course, of the highest Ideal of the Hindoos! Take a homeless, friendless, wandering Paramhansa, the product of ancient Hinduism and place at his side the so-called "worker for Humanity" of the present day and you will find how meagre the latter (with all his professions) looks! The difference is as great as between the centurian oak which has braved a thousand tempests and the tiny shrub which trembles at every gale!

* *

We are told very gravely that the matted lock, the yellow robe and the austerity of the Hindu Sannyasi are externals with which the soul has no connection whatever. Whether a person clothes himself with purple robes or with beggarly rags, whether

he eats on a golden dish or begs from door to door are matters of no moment. The real Sannyasi is a mental being within the cover of the physical body. If the mind is pure what need is there of paying attention to the externals?

The above remarks are no doubt very wise. But it is based on a wrong conception of the nature of man.

To the mankind of the present day overwhelmed with the affections of the physical body the absence of all forms is a great hindrance to his spiritual progress. The yellow robe and the matted hair create a spiritual surrounding by attracting the spiritual nature of every person who comes in contact with them. On the other hand, a luxurious style often creates an worldly atmosphere in the majority of cases. There may be exceptions to the above rule, but the expectations are few and far between. The moral teacher should give directions for the guidance of the mass and not for the guidance of a few exceptional natures. He should not regard every man an embodied Buddha. It is essential that the average man is order to scale the spiritual ladder should be made to go through forms again and again in order to reach his goal. Form is the great moulder of a man's character, the architect of a great spiritual future. Spiritual surroundings remind us again and again of the invisible world into which we shall have to enter after leaving the mortal coil. The sound of the bell, the awful serenity of the temple, the fragrance of the incense are so many incentives to the spiritual ambition of man. A religion devoid of all forms is suited to a microscopic minority and not to the vast masses of the human race. Even our thoughts are formal and we cannot think anything beyond the universal forms, Space and Time. Let our critics realize this fully.

* *

Is Paris there is a sect formed for the purpose of worshipping the Devil. It is doubtful if the Devil worshipper show any poorer taste than the dollar worshippers, who are his active agents. Indeed, of the two, the former appears the least harmful. *Twentieth Century.*

**

When death attacks man his body is thrown aside with fuel and other trifles, his kinmen follow him not, but Religion goeth with him in the next world. *Smriti.*

**

Kurozumi, the Japanese religious teacher, prescribes the following method of what he calls "holy breathing": "Standing under the rays of the sun expel the breath from the lungs, repeating this process three times. Then, banishing all other thought, let the whole heart be filled with gratitude for the blessedness bestowed by heaven. Turn the face towards the morning sun and slowly inhale the positive spirit. Hold the breath for a short time, then turn to one side and let it slowly pass from the lungs. When eight or nine tenths have escaped, inhale as before. The breath inhaled should be as much as possible; that exhaled should be a little less."

**

It is mentioned in the Shástras that the Rámáyana was written some thousands of years before the birth of Ráma. It is also written in the Mahábhárata that just before the battle of *Kurúketra* Arjuna saw all the events of the great battle before his mind's eye even to the minutest details. Again, in the *Yoga Bashista Rámáyana* it is said that Sree Krishna will give to Arjuna a number of advices on the eve of the great battle and those advices exactly tally with those

contained in the *Bhagabát Gita*. Will any our readers say what all these mean? What bearing have these on the doctrines of free-will and predestination? We reserve the solution of this enigma for a future issue.

**

It is better that the conduct of our public men should be liable to fair criticism, for criticism mends many an error and sets men in the right track. Neither the intellectual grandeur of a man nor his actions should deter us from weighing him in the balance of true criticism. Party-interest, sectarian predisposition, personal liking, should all be forgotten while submitting the conduct of a great man in the dry light of criticism. The Light has always been true to the above principles since its very existence. It has cared neither for the interest of the party nor for its own in speaking out boldly what it considered to be true. Almost single-handed the Light of the East has attacked the vagaries of such an influential and powerful body as the Theosophical Society and in doing so it has sacrificed to some extent its own interest. It has always sympathised almost with a brotherly feeling with the missionary work of Swami Vivekánand in America. Vivikánanda is a Hindu or more properly a Hindu of Hindus. His labours in the far West have done an immense service for the material civilization of the West. No doubt the Theosophical Society paved the way long ago, so it was very easy for the Swami to make a mark in no time. Still his intellectual capacities, the ardour of his mind, his quick imagination, his renunciation—all these are admirable. But when it is said by some of his over-enthusiastic partizans that all that he does is without any blemish, we

are bound to say that we fail to sympathize with such a judgment. His careless way of showering the titles, Sannyasi and Sannyasini to European gentlemen and French ladies clearly shows that he cares more for a wide-world reputation than for true spiritual work. We are reminded here of the lines of the Bhagabat Gita which says, "Among thousand men one directs his attention to Me and even of those who direct attention to Me, one in a thousand knows me truly."

Such an indiscriminate shower of titles will lower the idea of a true Sannyasi in the eyes of the Europeans. It will shew clearly that a few months are only required to reach the spiritual level of a *yogi*.

One of the Theosophical Journals remarks that it is the hidden past Karma whose re-appearance in this birth can raise any man at once to the level of the Sannyasi. This is true but at the same time it is very rare, so rare that we meet with such an expression of past Karma in one case out of a thousand. If we meet with such examples in a number of cases we at once conclude that it is not the past Karma which is silently at work but something else, probably the judgment of an individual. If everything is explained by occult method we do not understand how to form judgment on the conduct of individuals or how to understand the various springs of action.

**

Writes a correspondent in the Banner of Light: "As many remarkable phases of mediumship are reported from time to time through your paper, I think it not altogether out of the way to tell some of my experiences—though they are not uncommon to many who have investigated the materializing phase of mediumship. I relate only what especially came to me *personally*—

although others present had their own experiences also.

"My spirit-wife, Katai, had advised me before-hand to go to Mrs. Stansbury for materialization, and I visited her three times, with the following results:

"All being seated as usual, I soon had a visit from Katie, as she was always called. I urged her to come again and sing as she used to; she said she did not know, but would try. Other spirits were coming continually to their friends; one commenced to materialize in front of Mrs. Mason, who sings and plays the harp; when the form reached full size, Mrs. M. began to sing and play; Katie also sang the air through, then went to the cabinet.

"My mother next came; then one after another my brother's two former wives, Mary and Elizabeth; then come Katie Laird, a school-mate of sixty-five years ago, who passed away at sixteen or eighteen years of age in one of the interior towns of the State of Vermont.

"The medium's control, "Rose Bud," is very interesting in her manifestations, talking continually and fluttering about like a bird. She weaves her long mantle before the face of the visitors, sometimes two yards long, and allows them to take hold of the folds. She said "Abble" was there, trying to materialize. Soon Abble came to the door, but didn't seem to know where to go. She said some one there had her picture in his pocket. I then arose, and she called me by name; I had a spirit picture of her; she was my youngest sister, who passed away at two and a half years of age.

"Spirits materialized all about the room in plain sight—behind our chairs, on the sofa, etc., and dematerialized in full view of all. These two hours spent with spirits were very interesting to me, and were evidently so to the others present in the physical form."

ANCIENT SANKHYA SYSTEM.

(Continued from page 199.)

ON expounding the ancient Sāṅkhya philosophy to king Janaka, Maharshi Bashista says in the 304th Chapter of the Mahābhārata:—

"The full moon consists of 16 parts of which the original or the sixteenth part is known as the *soma kalā* (सोमकला). This *soma kalā* never waxes nor wanes like the other fifteen parts but is always a constant quantity. *Chidātmā* (चिदात्मा) may be compared to this unchanging *Soma* and *Mula Prakṛiti*, the ten *indriyas*, *Buddhi*, *Chitta* (चित्त), mind, *Ahankar* (अहङ्कार) may be compared to the other fifteen parts of the moon. The latter fifteen parts are always lighted up by *Chidātmā*. *Chit* (consciousness) is independent of them, but they are fully dependent on consciousness. When consciousness realizes its own nature as distinct from its fifteen dependent parts, it takes leave for ever of the attributes of *Prakṛiti* and attains the supreme state."

To the above king Janaka raises the following objection "O prince of Sages, according to your statement the qualities of *Prakṛiti* are reflected on *Purush*; on the contrary, the consciousness of *Purush* is reflected on *Prakṛiti*; *Purush* though inactive falsely regards itself as active through the contact of *Prakṛiti*; and *Prakṛiti*, though unconscious, feels itself conscious through the contact of *Purush*. Such being the case it is always impossible for *Purush* not to be affected by the influence of *Prakṛiti*. Con-

sequently *Moksha* is never to be attained."

To the above Maharshi Bashista replied as follows in substance: "O king, you have studied the *Shāstras* without understanding their true meaning. The attributes are never produced from consciousness which is altogether devoid of qualities. So the attributes are not inherent in consciousness. This being the case, the cause of the influence of *Prakṛiti* on *Purush* is not so much the nature of *Purush* itself who is free from qualities as the want of the proper discrimination of the true nature of *Prakṛiti* and *Purush*. Whenever *Purush* is able to conquer the various passions of the mind he is able to relinquish the false notion which induces him to regard the physical body as his self and to realize the nature of spirit. The realization of the true nature of *Jiva* (जीव) brings on simultaneously the realization of the true nature of Brahman. O king, the wise regard *Jiva* and Brahman as the same but the ignorant considers them different. When *Purush* tries to understand the nature of the 25th principle, it finds it illusive and at once reaches the twenty sixth known as the all-pervading attributeless, self-luminous *Chit* (चित्). The unity of *ātmā* is the purport of the true Shāstra, its diversity is contrary to its true spirit."

The last line of the quotation clearly states that the *Ātmā* is one and undivided. Gaudapada who has written a commentary on the Sāukhya Kārika holds the same

view. According to him soul is one (एक) and not many (अनेक).

The tendency of the modern Sāṅkhyas is to emphasize the plurality of the soul. They explain the passages of the Vedas where the unity of *Atma* is emphasized by saying that the unity of the *Atma* referred to in the Vedas implies only the unity as regards the nature of the multitude of souls. Every soul is of the same nature, therefore, they are one in a certain sense. Let us consider these contradictory statements regarding soul by the light of reasoning. The term "one" or "many" can never be applied to the *Atman*. These terms denote material objects, objects having form and shape. The epithet one (एक) can never be applied to Brahman. The Shāstras use this epithet simply because they have no better word to express the idea of the absolute. Even in the world of manifestation space for, instance, cannot be said to be either one or many. It is not a material object and so capable of divisions and sub-divisions. In the same sense the *Atman* is neither one nor many. It is infinite. The ancient Sāṅkhya philosophers called the *Atman* many from the standpoint of experience; but above and beyond it they posited the twenty-sixth principle, Brahman, to whom neither the epithet one nor many is capable of application.

In the 24th Chapter of Sreemat Bhāgbat, Krishna is expounding the Sāṅkhya philosophy to his disciple Uddhaba in the following manner. "O Uddhaba, I am going to expound the doctrines of the Sāṅkhya philosophy to you as ascertained by the ancient Rishis. Hearing this you will be free from the bonds of pain and pleasure. At the time of Mahāpralaya nothing exists but the secondless reality Brahman. Even at the beginning of a *Yuga* when

men were possessed of the knowledge of self there was but one reality. This secondless reality becomes divided into two aspects viz; Prakriti (प्रकृति) and Purush (पुरुष) at the time of creation. This is the whole truth."

From the above quotations we come to the conclusion that there is a great difference between the Ancient Sāṅkhya philosophy and its modern development. Mr. Gough, an orientalist, very truly remarks in his philosophy of the Upanishads as follows: "In fact, if we pay attention to the strictly Vedantic teaching of the Svetasvara Upanishad and the Bhāgavadgītā and to the Sāṅkhya language in which that teaching is couched, as also to the references they make to Kapila and Jaimini, the reputed authors of the Sāṅkhya and yoga systems, the only conclusion that we can form is that the Sāṅkhya is originally nothing more than a nomenclature for the principles of the philosophy of the Upanishad and that the distinctive tenets of the subsequent Sāṅkhya school, viz., the independence and reality of Prakriti and the plurality of Purushas are later developments. In its origin the Sāṅkhya appears to have been nothing more than a series of terms to note the successive emanations from Prakriti or Māyā. It was only in later times that it became a separate philosophy."

By the few quotations given above are not meant that there are not passages in the whole Mahābhārat or in the Bhāgbat which inculcate the doctrine of the plurality of Purushas. There are some such passages but in them a relative view of the universe is taken i.e., the Jivas are viewed from the ordinary stand-point. When it is said that by the freedom (मुक्ति) of one self, other selves are not freed, it

simply means that the emancipation of one Buddhi (intellect) does not emancipate other Buddhis (intellects). In the Hindu Shastras a single thought is expressed in a variety of ways and it is often very difficult to determine whether the thought is expressed from the relative or from the absolute stand-point. The whole of the thirteenth Chapter of the Bhagbat Gītā is full of Sāṅkhya teachings. In the thirty-second sloka of the same Chapter, Śrī Krishna compares *Ātmā* (आत्मा) to the all-pervading space denying thereby the plurality of selves. The doctrine of the plurality of spiritual selves is childish in the extreme and cannot stand a moment's criticism. What in fact, do we understand by the term spirit (आत्मा)? Surely, spirit is that which is devoid of the characteristics of matter. One of the main characteristics of matter is to occupy space. Now as spirit is devoid of all the attributes which compose matter, it can never occupy space. An entity which does not occupy space cannot be bounded by another entity and consequently cannot be many. If there be more selves (आत्मा) than one, each of them must be material for each of them will occupy space. The term "one" cannot also be appropriately applied to spirit, for this term also denotes existence in space. The terms "one" and "many" are used to denote material attributes like other terms hardness, softness &c. Such being the case how can we consistently say that there are more selves than one? The materialist may argue that there are more selves than one simply because his self is material and is composed of a number of attributes. To say so is a mere contradiction of terms on the part of a spiritualist. The Bhagbat Gītā is gene-

rally considered to be a Sāṅkhya work. Most of the Sāṅkhya terms are introduced in this remarkable book and the twenty-four categories of Kapila are plainly enumerated. Kapila is extolled as the prince of those sages who have attained final liberation (Ch. X. 26). On the other hand, by the vast majority of the Vedāntins the Gītā is considered to be a purely Vedāntic work. There is no doubt that this work forms a part of the great epic Mahābhārat as there are many allusions regarding it in many places of the latter work. The composition bears the stamp of the diction of Veda Vyās. All these are cited as proofs that this work deals with Vedāntic doctrines. We are inclined to believe that the Gītā is both a Sāṅkhya and Vedāntic work at once and the author of the Bhāgabat Gītā itself supports our view by stating that according to his view the same place is reached by the Sāṅkhyas and the Yogis. The Sāṅkhya doctrine as preached by the Gītā does neither teach the doctrine of the plurality of selves nor does it place matter in the same footing as consciousness. It is the old Sāṅkhya philosophy as hoary as the Vedas. According to Kapila liberation ensues from the true knowledge of self. The distinction between self and not-self, *Purush* and *Prakriti*, forms the subject of the thirteenth Chapter of the Bhāgabat Gītā which is an exposition of the cardinal tenets of the ancient Sāṅkhya philosophy. The nineteenth and the twentieth slokas of this chapter summarizes the Sāṅkhya doctrine in four lines :—

प्रकृतिं उपपद्ये विद्वन्मोक्षोऽभावादि ।

विकाराश्च युक्ताश्चैव विद्धि प्रकृतिं कर्मात्मनः ॥

कार्त्तिकारण कर्तृत्वे हेतुः प्रकृति रच्यते ।

उपपत्ति रच्यतेऽभावाद् मोक्षो हेतु रच्यते ॥

Both *Prakriti* and *Purush* are eternal. All modifications and attributes belong to *Prakriti*. The chain of cause and effect belongs also to *Prakriti*. *Purush* (पुरुष) is simply the enjoyer (भोक्ता) of pleasure and pain.

पुरुषः प्रकृतिलोकि सृजते प्रकृतिजान् पुमान् ।
कारणं पुनश्चोद्भवमस्मिन् सृजते पुनश्च ॥

Purush (पुरुष) enjoys the qualities of *Prakriti* (प्रकृति) by coming in contact with it. This is the cause of its birth in higher and lower embodiments. Not a word in the whole of the *Bhāgavat Gītā* about the plurality of selves (*Purushas*), not a word teaching the doctrine of the absolute reality of matter.



OUR EXCHANGES.

AN AUTOBIOGRAPHY.

BY A PUPIL OF LORD LYTON.

THE writer of the following extraordinary fragment of autobiography has been known to me for many years. He is one of the most remarkable persons I ever met. For more than a year I was under the impression that he was the veritable Jack the Ripper; an impression which I believe was shared by the police, who, at least once, had him under arrest; although, as he completely satisfied them, they liberated him without bringing him into court. He wrote for me, while I was editing the *Pall Mall Gazette*, two marvellous articles on the Obeahism of West Africa, which I have incorporated with this article. The Magician, who prefers to be known by his Hermetic name of Tantriadelta, and who objects even to be called a magician, will undoubtedly be regarded by most people as Baron Munchausen Redivivus. He has certainly travelled in many lands, and seen very strange scenes.

I cannot, of course, vouch *personally* for the authenticity of any of his stories of his experiences. He has always insisted that they are literally and exactly true. When he sent me this MS., he wrote about it as follows:—

“If you *do* chop it up, please do it by omitting incidents bodily. The evidence of an eye-witness deprived even of its trivialities is divested of its *vraisemblance*. If you leave them as I have written them, people will *know*, will feel, that they are true. Editing, I grant, may improve them as a literary work, but will entirely destroy their value as evidence, especially to people who know the places and persons.”

I have therefore printed it as received, merely adding cross-heads.

I.—EARLY HISTORY.

I was always, as a boy, fond of everything pertaining to mysticism, astrology, witchcraft, and what is commonly known as “occult science” generally; and I devoured with avidity every book of tale that I could get hold of having reference to these arts.

I remember, at the early age of 14, practising mesmerism on several of my schoolfellows, particularly on my cousin, a year younger than myself. But on this boy (now, by the

way, a hard-headed north country solicitor) developing a decided talent for somnambulism, and nearly killing himself in one of his nocturnal rambles, my experiments in that direction were brought to an untimely close.

As a medical student, however, my interest in the effects of mind upon matter once more awake, and my physiological studies and researches were accompanied by psychological experiments. I read *Zanoni* at this time with great zest, but I am afraid with very little understanding, and longed excessively to know its

author; little dreaming that I should one day be the pupil of the great magist, Bulwer Lytton—the one man in modern times for whom all the systems of ancient and modern magism and magic, white and black, held back no secrets.

II.—LORD LYTTON.

MY INTRODUCTION TO LORD LYTTON.

It was in the winter after the publication of the weird "Strange Story" (in which the Master attempted to teach the world many new and important truths under the veil of fiction) that I made the acquaintance at Pairs of young Lytton, the son of (the then) Sir Edward. He was at that time, I suppose, about ten years my senior; and though passionately attached to his father, who was both father and mother to him, did not share my intense admiration and enthusiasm for his mystic studies and his profound lore.

Anyhow, in the spring following, he presented me to his father as an earnest student of occultism. I was then about 22 years of age, and I suppose Sir Edward was attracted to me partly by my irrepressible hero-worship, of which he was the object, and partly because he saw that I possessed a cool, logical brain; had iron nerve; and, above all, was genuinely, terribly in earnest.

CRYSTAL-GAZING.

I remember that the first time on which he condescended to teach me anything, he seated me before an egg-shaped crystal and asked me what I saw therein. For the first ten minutes I saw nothing, and was somewhat discouraged, thinking that he would blame me for my inability; but presently, to my astonishment and delight, I very plainly descried moving figures of men and animals. I described the scenes as they came into view, and the events that were

transpiring; when, to my intense satisfaction—and I am afraid self-glorification—he said, "Why you are a splendid fellow! you are just what I want."

He then asked me if I would really like to seriously study Magism under his guidance. His words on this point are as fresh in my memory as ever. He said, "Remember, my boy, it will be very hard work, fatiguing to body and brain. There is no royal road, nothing but years of study and privation. Before you can conquer 'the powers' you will have to achieve a complete victory over Self—in fact, become nothing more nor less than an incarnate intellect. Whatever knowledge you may gain, whatever powers you may acquire, can never be used for your advancement in the world, or for your personal advantage in any way. Even if you obtain the power of a King and the knowledge of a Prophet, you may have to pass your life in obscurity and poverty; they will avail you nothing. Weigh well my words: three nights from this I will call you."

LORD LYTTON'S DOUBLE.

On the third evening, I never left my rooms after dinner, but lit up my pipe and remained anxiously awaiting Sir Edward's arrival. Hour after hour passed, but no visitor, and I determined to sit up all night, if need be, feeling that he *would* come.

He *did*; but not in the way I expected. I happened to look up from the book which I was vainly attempting to read, and my glance fell upon the empty arm-chair on the other side of the fire-place. Was I dreaming, or did I actually see a filmy form, scarcely more than a shadow, apparently seated there? I awaited developments and watched. Second by second the film grew more dense until it became something like Sir Edward. I knew then

that it was all right, and sat still as the form got more and more distinct, until at last it was apparently the Master himself sitting opposite to me—alive and in propria persona. I instantly rose to shake hands with him; but, as I got within touching distance, he vanished instantly. I knew then that it was only some variety of the Scin-Iæca that I had seen. It was my first experience of this, and I stood there in doubt what to do. Just then his voice whispered close to my ear, so close that I even felt his warm breath, "Come." I turned sharply round, but of course, no one was there.

INITIATION.

I instantly put on my hat and great coat to go to his hotel, but when I got to the corner of the first street, down which I should turn to get there, his voice said, "Straight on." Of course, I obeyed implicitly. In a few minutes more, "Cross over"; and, so guided, I came where he was. *Where matters not*; but it was certainly one of the last places in which I should have expected to find him.

I entered, he was standing in the middle of the sacred pentagon, which he had drawn upon the floor with red chalk, and holding in his extended right arm the baguette, which was pointed towards me. Standing thus, he asked me if I had duly considered the matter and had decided to enter upon the course. I replied that my mind was made up. He then and there administered to me the oaths of a neophyte of the Hermetic lodge of Alexandria—the oaths of obedience and secrecy. It is self-evident that any further account of my experiences with Lord Lytton, or in Hermetic circles, is impossible.

But in my travels in the far East, and in Africa and elsewhere, I have met with many curious incidents connected with that Magist's term

"black magic," and also manifestations of psychic force and occult science as practised by other schools than that to which I belong; and I will recall a few of them for the benefit of the readers of BORDERLAND.

* * * *

IV.—IN ITALY.

THE EVIL EYE.

When engaged in the Italian War of Independence in 1860, I visited a place called La Cava, a few miles from Salerno. While taking some food in a trattoria, I saw an excited crowd rush past the door, following an old peasant woman, who was evidently flying for her life from as ugly-looking a lot of ruffians—principally lazzaroni—as the whole kingdom of the Two Sicilies could produce.

I bolted out into the street, and after the crowd; and being, after a few months' campaigning, in magnificent wind and condition, overtook the fellows. They were shouting *Mal' occh'!* and *Mort'!* (the Neapolitans never by any chance finishing a word), by which they meant "The Evil Eye" and "Death to her!"

I congratulated myself on being again in luck, as I had heard a great deal in Southern Italy of the *mal' occhio*, but had never been fortunate enough hitherto to come across one. So I easily outstripped the crowd, the old woman racing along like a greyhound. As I got within about ten or a dozen yards of her she caught her foot and fell. I then stopped, faced about to the gang of pursuers; and, drawing my revolver, halted the lot in an instant. Cowards to the backbone, none of them liked to be the six men who would infallibly "lose the number of their mess" from the rapid fire of that unerring barrel, and they did nothing but stand and jabber, while the old woman sat up in the middle

of the road glaring at them. At last one of them on the extreme flank, thinking that I did not see him, picked up a sharp stone and hurled it with all its force at the old woman. I turned sharply to see if it had hit her; meaning, in that case, to shoot that fellow—at all events—where he stood.

PARALYSED BY A GLANCE.

The stone had missed its aim; and the old hag (for she looked like a veritable Menad just then) had sprung to her feet and was standing pointing with a shaking forefinger at her assailant, and staring straight in his face: her eyes verily seeming to shoot forth fire.

A yell of horror and rage broke from the crowd when the man fell to the ground as though smitten by lightning. Then a reaction set in, and they all bolted back to La Cava at an even quicker rate than they came, shrieking out cries of dismay and terror, and leaving their comrade on the ground. I went up to him—he was not dead, as I at first thought; but he was helplessly, hopelessly paralysed: it was a case of “right hemiplegia.” I dragged him to the side of the road, out of the way of passing vehicles, and went up to the old woman.

I said, “Well, mother, you’ve punished that scoundrel properly!” She replied, “Ah! signor, I could have killed him if I had wanted, but I never take life now.” I thought she was a cool old customer, but as I wanted some more information, I offered to see her in safety to her home. She seemed overpowered by gratitude, and consented.

IN THE WITCH’S CAVE.

In a short time we arrived at one of the numerous caves in the mountain side, where she said she lived. She added—“All the province know where Matta, the witch of La Cava lives, but they dare not molest me

here.” I went in and sat down and talked with her. She told me that she lived by telling the fortunes of the country-girls, and selling them charms and philtres to win the affections of their lovers; and I shrewdly suspected that she dabbled a little in poisons; and that, when a jealous husband became too obnoxious, old Matta furnished the means of his removal.

I examined her medicaments and tested her fortune-telling powers; and found that the first were useless and the second did not exist. But her knowledge of poisons was wide and profound, and her power of “the evil eye” was real.

THE GREEN OINTMENT.

At last I startled her. I said, “Show me the green ointment!” She did not go pale—her mahogany face could not accomplish that feat—but she trembled violently, and clasping her hands together in supplication, said, “No! Signor, no!” However, I soon made her produce it, in a little ancient gallipot about the size of a walnut. I asked her if she made it herself, or who supplied her with it. She acknowledged to the manufacture, and then I quietly told her what she made it from, and how she prepared it. Of course, I simply knew all this from the books of “black magic” I had studied under Lytton. Hermetics have to *know* all the practices of “the forbidden art” to enable them to combat and overcome the devilish machinations of its professors. When she found that I knew more than she did, she was in a paroxysm of terror; and I really believe that she thought she was at last standing face to face with her master—Satan. I put the gallipot, carefully stopped, in my pocket and left her.

I need scarcely say that, in the experiments I subsequently made with it, I never tried it on a human being. But I found that all that

was recorded of it was true: that the slightest smear of it on the fifth pair of nerves (above the eyes) gave a fatal power to the glance when so determined by the will; and, on various occasions, I have killed dogs, cats, and other animals as by an electric shock in this manner.

* * * *

VI.—AFRICA.

RAIN-MAKERS.

My next experience relates to those much-maligned individuals—the “rain-makers” in Africa. It is the custom for missionaries, and people who have never seen them at work, to ridicule the idea of their possessing the powers which they claim. But their power is a very real one; and the argument that they only commence operations when they can tell that rain is coming is absurd on the face of it.

The kings and savage chiefs of West and South Africa are skilled observers of the weather, and know quite as much about it as the rain-makers. And it must be remembered that they never send for these men until every chance is hopeless; and, further, that the lives of the rain-makers are always staked on their success. Failure means death—death on the spot—accompanied by torture of the most horrible kinds.

A RAIN-MAKING SCENE.

I was on a visit to one of the petty “kings” in what is to-day called the Hinterland of the Cameroons (now a German settlement), and it was of great importance to me to keep the king in good humour, as his temper, never very good, was getting absolutely fiendish by reason of the long drought which had prevailed. There had been no rain for weeks, all the greener vegetables had perished,

and even the mealies were beginning to droop for want of water, and the cattle in the king’s kraal died by scores. Celebrated rain makers had been sent for, but so far none had turned up.

One day, the hottest I ever saw in Africa or anywhere else, I was taking my noonday siesta when the thunderous tones of the big war-drum filled the air. Like everyone else, I sprang to my feet and rushed to the king’s kraal, wondering what new calamity was going to befall me. All the warriors assembled, fully armed, in the space of a few minutes, speculating what the summons boded—war, human sacrifices, or what? But their anxious looks were turned to joy, and a deafening roar of jubilation went up when the king came out followed by two rain-makers, who had arrived a few minutes before.

The longest day that I live I shall never forget that spectacle. A ring of nearly three thousand naked and savage warriors, bedizened with all their finery of necklaces, bracelets, bangles and plumes of feathers; and armed with broad bladed, cruel-looking spears, and a variety of other weapons; the king seated, with his body-guard and executioners behind him; in the middle two men, calm, cool, and confident; and above all the awful sun, hanging like a globe of blazing copper in the cloudless sky, merciless and pitiless.

THE TWO RAIN-MAKERS.

I can see those two men now, as if it were but yesterday—one an old man, a stunted but sturdy fellow with bow-legs; the other, about thirty, a magnificent specimen of humanity (if I remember rightly he was a Soosoo), six feet in height, straight as a dart, and with the torso of a Greek wrestler, but a most villainous face.

They began their incantations by walking round in a small circle.

ting the exact distances they required.

I sat, therefore, at the apex and they stood at the two other angles. Then the old man began reciting in a loud voice, the other occasionally joining him at regular rhythmic intervals. Presently, as I looked, I saw the old man gradually growing taller and taller until he was level with the 6-foot Soosou. Then they both began to slowly shoot upwards till their heads touched the roof of the hut, about 9 ft. Still keeping on the recitation, they decreased in height minute by minute, till a couple of mannikins, not more than two feet in height, stood before me. They looked very repulsive, but horribly grotesque. Then they gradually resumed their natural height; and, for the first and last time of my acquaintance with them, they both burst out into a genuine, hearty, unsophisticated peal of laughter.

* * * *

SUBE THE OBEYYAH WOMAN.

I remember more than thirty years ago meeting an Obeeyah woman some hundreds of miles up the Cameroons river (Africa), and who had her residence in the caverns at the feet of the Cameroons mountains. In parenthesis, I may remark that I could not have existed there for one moment had I not been connected in some form or other with the slave trade. That by the way. Judge for yourselves, whether "She" was not "evolved" from Sube, the well-known Obeeyah woman of the Cameroons, or from one of a similiar type. Sube stood close on six foot, and was supposed by the natives to be many hundred years of age; erect as a dart, and with a stately walk, she *yet* looked two thousand years old. Her wrinkled, mummyfied, gorilla-like face, full of all iniquity, hate, and uncleanness, moral and physical—

might have existed since the Creation, while her superb form and full limbs might have been those of a woman of twenty-four. "Pride in her port, and demon in her eye" were her chief characteristics; while her dress was very simple, consisting of a head dress made of her sharks' teeth, brass bosses, and tails of some species of lynx. Across her bare bosom was a wide scarf or baldrick made of scarlet cloth, on which were fastened four rows of what appeared like large Roman pearls, of the size of a large walnut. These apparent pearls, however, were actually human intestines, bleached to a pearly whiteness, inflated, and constricted at short intervals so as to make a series of little bladders. On the top of her head appeared the head of a large spotted serpent—presumably some kind of a boa constrictor—the cured skin of which hung down her back nearly to the ground. Round her neck she wore a solid brass quoit of some four pounds weight, too small to pass over her head, but which had no perceptible joint or place of union. Heavy bangles on wrists and ankles reminded one somewhat of the Hindu women but hers were heavier, and were evidently formed from the thick brass rods used in "the coast trade," and hammered together *in situ*. Her skirt was simply a fringe of pendent tails of some animal—presumably the mountain lynx—intermingled with goats' tails. In her hand she carried what seemed to be the chief instrument of her power, and what we in Europe should call "a magic wand." But this was no wand, it was simply a hollow tube about four inches long, closed at one end and appearing to be made of a highly glittering kind of half ivory. Closer inspection, however, showed that it was some kind of reed about an inch in diameter, and incrustated with human molar teeth, in a splen-

did state of preservation, and set with the crown outwards. When not borne in the right hand this instrument was carried in a side pouch or case leaving the open end out.

SOME OF HER WONDERS.

Strange to say—this mystery I never could fathom—there was always a faint blue smoke proceeding from the mouth of this tube like the smoke of a cigarette, though it was perfectly cold and apparently empty. I shall never forget the first day on which I asked her to give me a specimen of her powers. I quietly settled down to enjoy the performance without expecting to be astonished, but only amused. I was *astonished*, though, to find this six feet of humanity weighing at least eleven stones, standing on my outstretched hand when I opened my eyes (previously closed by her command), and when I could feel not the slightest weight thereon. I was still more so when, still standing on my outstretched palm, she told me to shut my eyes again and reopen them instantaneously. I did so and she was gone. But that was not all; while I looked round for her a stone fell near me, and looking upwards I saw her calmly standing on the top of a cliff nearly five hundred feet in height. I naturally thought it was a "double"—that is, another woman dressed like her, and said so to the by-standing natives, who shouted something in the Ephic language to her. Without much ado, she waved—not jumped—over the side of the cliff, and with a gentle motion, as though suspended by Mr. Baldwin's parachute, gradually dropped downwards until she alighted at my feet. My idea always was that this tube of hers was charged with some—to us—unknown fluid or gas, which controlled the forces of nature; she seemed powerless without it.

HER LIMITATIONS.

Further, none of her "miracles" was, strictly speaking, non-natural. That is, she seemed able to control natural forces in most astounding ways even to suspend and overcome them, as in the previous instance of the suspension of the laws of gravitation: but in no case could she *violate* them. For instance, although she could take an arm, lopped off by a blow of her outlass and, holding it to the stump, pretend to mutter some gibberish while she carefully passed her reed round the place of union (in a second of time complete union was effected without a trace of previous injury), yet, when I challenged her to make an arm sprout from the stump of our quartermaster, who had lost his left fore-arm in action some years before, she was unable to do so, and candidly declared her inability. She said "It is dead; I have no power"—and over nothing dead had she any power. After seeing her changing toads into ticpolongas (the most deadly serpent on the Coast) I told her to change a stone into a trade dollar. But no, the answer was the same—"It was dead."

A KILLER-WILLER.

Her power over life was striking, instantaneous, terrible; the incident in "She" of the three blanched finger-marks on the hair of the girl who loved Callikrates and the manner of her death, would have been child's play to Subè. When she pointed her little reed at a powerful warrior in my presence—a man of vast thews and sinews—with a bitter hissing curse, he simply faded away.

The muscles began to shrink visibly, within three minutes space he was actually an almost fleshless skeleton. Again, in her towering rage against a woman, the same action was followed by instantaneous

singing some wild barbaric chant, and ever and anon throwing up into the air a fine light-coloured powder, which they kept taking from pouches slung at their sides. This went on for about twenty minutes or more, and was just beginning to grow insufferably tedious (the crowd all this time standing motionless and silent, like so many images carved in ebony); when, suddenly, the old man fell down in convulsions. I was within ten yards of him, and watched him most carefully, and (speaking as a medical man), if ever I saw a genuine epileptic fit, I saw one then. As he rolled on the ground in horrible contortions, foaming at the mouth like a mad dog, his comrade took not the slightest notice of him, but stood like a stone statue pointing with his outstretched arm to a point in the zenith slightly to the westward, his glaring eyeballs being turned in the same direction. All eyes were turned to follow his gaze, but nothing was visible.

THE RAIN MADE.

But stay! Is that a darker shade coming over the intense blue of the sky at that point? It is—it deepens to purple—then heavy clouds appear, apparently from nowhere; and, before a whole minute has expired, the sun has gone, and vast clouds of inky blackness cover all the face of the heavens.

Still motionless stands the statue. Blacker and more black grows the pitchy darkness, until it becomes almost impossible to see. But still that ebony figure stands silently pointing. Then the lowering vault of heaven is riven by a lightning shaft, that seems to blind one by its awful glare: a peal of thunder accompanies it that sounds like the "crack of doom"; and then down comes the rain in torrents—in waterpouts, tons and tons of it.

Verily, they earned their reward!

Of the feast that followed, when the rain had abated into a steady, business-like downpour that never ceased for two whole days and fairly transformed the parched and thirsty land, I will not speak. It was like all other royal feasts in West Africa.

MY INTERVIEW WITH THE RAIN MAKERS.

After it was over I visited the rain-makers, who were fortunately allotted the next hut to mine. I found that they both spoke Soosoo and a little Arabic (which last they had picked up from the Arab slave-dealers of the interior), so we got on finely.

By certain means, known to all occultists, I at once acquired their confidence, and they agreed to show me what they could do. There was a fire on the ground in the centre of the hut, and we seated ourselves around it, at the three angles of an imaginary triangle.

Throwing some dried herbs and mineral powders (all of which I carefully examined and identified) into the fire, they commenced singing and rocking themselves backward and forward.

A MYSTIC SNAKE DANCE.

This continued for a few minutes, when, all rising to our feet but keeping the same relative positions, the old man began making a series of motions, like mesmeric passes, over the fire. Almost instantly the fire seemed alive with snakes, which crawled out of the fire in scores, and in which I recognised the most deadly serpent on the face of the earth—the African tic-polonga. These brutes raced madly round and round the fire, some endeavouring to stand on their tails, hissing loudly all the time, until it absolutely produced the effect on the spectator of a weird dance of ser-

pents. On the utterance of one Arabic monosyllabic word, the polongas hurled themselves into the fire and disappeared.

The younger man, who had hitherto taken no active part, then opened his mouth wide, and a snake's head popped out. He seized hold of it by the neck, and pulled out of his throat a tic-polonga between two and three feet long, and threw it also in the fire. I said, "Do it again," and he repeated the feat several times.

It must be remembered that both men were entirely naked at this time, excepting for their feather head-dresses, so no clever jugglery or sleight of hand was possible.

LEVITATION EXTRAORDINARY.

The next thing was that the old man lay down on the floor, and told us to take him by the head and the heels and raise him up. This we did to the height of about three feet from the floor, he having made himself perfectly rigid. We held him there for a moment, and then he softly "floated" out of our hands and sailed right round the hut, I following him closely. He then approached the wall, feet first, and fairly floated through it into the outside darkness. I immediately felt at the spot where he had gone through, expecting to find a hole; but no, all was as solid as stout beams of timber and a foot of sun-baked clay could make it. I rushed outside to look for him, and even ran round the hut; but, what with the dark night and the heavy rain, I could see nothing of him. So I returned, wet to the skin. The other man sat by the fire alone, singing.

In a few moments the old man came floating in again, and sat down at his point of the triangle. But I noticed that the feathers in his head-dress were dripping wet,

and that his black skin fairly glistened with rain.

EVOCATION OF THE DEAD.

The last incident was to be an evocation. Other substances and odoriferous gums being thrown into the fire, we stood in solemn silence, although I could see by the continuous rapid movements of the old man's lips, that he was silently repeating the necessary formula. After a long time, that seemed an hour, the figure of a venerable old man slowly arose in the centre of the fire, *in puribus naturalibus*. He was evidently an Englishman (having, I noticed, a long purple cicatrix on his back), but I could not get a single word out of him, although I tried several times. The old rain-maker shook like a leaf, and was evidently almost frightened out of his wits. He could only gasp and stare at the Englishman. At last he managed to mumble out the two words necessary to dismiss him, and, as I looked, he was gone.

Neither of the rain-makers seemed to know who he was, and kept up such a rapid gabble to each other for a long time after he had gone that I could not properly follow them; but a few words gathered here and there showed me that they were thoroughly terrified. The Englishman was not at all what they had expected to see. What they looked for was black.

FIRST GIANTIFIED, THEN DWARFED.

I could get neither sense nor reason out of them any more that night, so left them and went to my own hut for a good sleep. When I visited them the next evening, just after sunset, they were quite willing to resume the seance. This time we formed an isosceles triangle, instead of an equilateral, I occupying the apex. They were very particular on both occasions in get-

results, but instead of withering, the woman absolutely petrified there and then. Standing erect, motionless, her whole body actually frozen as hard as stone, as we see the carcasses of beasts in Canada. A blow from my revolver on the hand, and afterwards all over the body, rang as if I were striking marble. Until I saw this actually done, I must confess that I never really believed in Lot's wife being turned into a pillar of rock salt. After it I was disposed to believe a good deal.

A NOVEL FROM CRYSTAL GAZING.

One of the things which most impressed me was that she poured water from a calabash into a little paraffin, scooped by her hands in the soft earth, but that this was nothing but water, I satisfied myself by the taste. Telling me to kneel down and gaze-steadfastly on the surface of the water, she told me to call any person whom I might wish to see, and here a rather curious point arose. She insisted upon having the name *first*. I gave her the name of a relative Lewis, which she repeated after me three times to get it fixed correctly on her memory. In repeating her incantation, a few minutes afterwards, she pronounced the word "Louise," though I did not pay much attention to it at the time. When, however, her wand waved over the water, evolving clouds of luminous smoke, I saw distinctly reflected in it, after those clouds had passed away, the face and form of a relative of mine standing in front of the audience, evidently reciting some composition. I told her that she had made a mistake. I did not acknowledge to have seen anything for some time. At last I told her that it was the wrong person; then, naturally, argument followed. She insisted that I said Louise. However, at last I taught her the correct pronunciation of Lewis,

and I saw the man I wanted sitting with his feet elevated above his head, *more Americano*, and calmly puffing his pipe while reading the letter. I need scarcely say that I verified the time at which these things occurred, and in both instances I found them, allowing for the difference in longitude, absolutely and exactly correct.

Space will not allow, or I could go on for hours relating the wonders that I have seen Sube perform. The most wonderful of all I have left untold, because they seem even to myself utterly incredible, yet they are there, buried into my brain, ever since that awful night, when I was a concealed and unsuspecting witness of the awful rites and mysteries of the Obeyah in the caverns of the Cameroons.

WHAT IS OBEYAH?

The very root and essence of Obeyahism is devil worship, *i.e.*, the use of rights, ceremonies, adjurations, and hymns to some powerful and personal spirit of evil, whose favour is obtained by means of orgies, which for horror and blasphemy and obscenity cannot have been exceeded—if, indeed, they have ever been equalled—in the history of the world. These things are too utterly horrible even to be hinted at.

The term Obeyah (vulg. *obi*, pronounced *obee*), conveys a truer idea of the sound of the word than *obi*, because always after the pronunciation of the last syllable there is the African pant or grunt, which I have roughly endeavoured to reproduce by the syllable yah; O-be-yah. One curious fact in connection with the Obeyahism, and which seems almost to link it with bygone ages as a remnant of the old serpent worship, is what we read in Mosaic Scriptures about the Witch of Endor. The Hebrew phrase, thus freely rendered by the translators, literally means

one who asks or consults O-B, not Ob, but O-B, or two letters signifying "a serpent." Now the Obceyah women always wore a serpent on the head, and some of them would even have a live one twisted round their necks.

The Obceyah seem to worship the arch-demon under different forms; Sube, of the Cameroons, and her tribe, believing that he occupied the body of a man-eating spider, to whom they offered living human beings.

CHANGING A SNAKE INTO A SPIDER.

Sube professed to exercise all power at first, and my chief amusement in the weeks in which I was kept a prisoner by her (and undergoing the process of being fattened up to form an appetising *bonne bouche* for the spider-god) was in proving to her that she could not do this, that, and the other—in fact, what schoolboys call "settling her capers." Vide the instance of stone and trade dollar. But on what I call "natural lines," she was perfect. Thus when, she took up a toad, she changed it into a tie-po onga; it was not done by any word of command, or word of power (as a Hindoo and Talmadic magic), but she rolled it between her hands for a few moments, and pulled and mutilated it until it was more like a lizard than anything, havin' distinctly the legs intact.

The next process was to pull away the legs, the body all the time gradually lengthening, and last of all, to manipulate the head and putting her fingers into its mouth, pull out and develop the long, flexible, split tongue of the serpent.

A HARVEST IN FIVE MINUTES.

When she wanted food, it was only a variety of the Indian "mango-trick." If mealies were wanted, she would plant a grain of maize in the earth, and gaze steadfastly upon the place, her lips moving, but no audi-

ble sound issuing from them. In a few moments (no covering up) a bright green shoot would come up, which grew and grew, and in five minutes time was a considerable crop of mealies (Indian corn), every head ripe and fit for use. She would gather these, and boil them for our dinners, but I always noticed that within half-an-hour, the stalks, leaves, etc., of the plant, had turned black, wet, and rotten, although the food was satisfactory. A curious point here. Unknown to her, I one day extracted one of the mealies so produced, and after we had had a good feed, I went out to examine it. It was only two hours after its production, but it had begun already to decay, and in a little more time, absolutely perished.

A MAGICAL TALISMAN.

As I said just now, I delighted in showing her incapacity. Thus I used to challenge her to produce an orange seed from the mango seed, or plantains from mealies, but this was entirely beyond her powers. Give her a seed, a leaf, or a portion of the plant required, and she could do it, but she never could, in any single instance, gather grapes from thorns or figs from thistles. Likewise, from an egg, she would develop a full-grown bird in a few minutes, but she could not turn a bird into a monkey, nor a fish into a lynx. The towering rage she used to get into on these occasions generally used to end in a series of violent epileptic fits. She tried all the resources of her magical arts upon me, but I was proof against any charm in the world but one, and that was one with which she was unacquainted. I possessed a talisman, given me by Bulwer Lytton (who also taught me the use of it), which not only enabled me to defy all her spells, incantations, and curses, but which was evidently the means, not only of her death, but of her absolute annihila-

tion. Still, this talisman, ancient and powerful as it was, could only preserve from inimical magical processes and demoniac agencies; it could not protect from death or ordinary physical dangers. Such a talisman has as yet to be discovered.

CHANGING A MAN INTO A WOMAN.

When she wanted to kill an animal, serpent, or anything else, either for food or other purposes, she simply pointed her tube at it, with a steady gaze, as though making aim with a revolver. Nothing ever appeared to issue from the tube, but in a few moments the animal appeared surrounded by a kind of reddish cloud or thin vapour, through which its vain struggle could be seen. On examination, no perforation, or injury of any kind could be found. I believe that Sube could do this at any distance. She could certainly do it at eight hundred yards, but the most terrible examples to my mind of her power was the transformation of the sexes. One day, being offended with the chief, who sought in vain to pacify her, she said to him, "I will degrade you, and you shall become a woman." Placing her hands upon him, while he stood powerless as though turned to stone (his eyeballs starting in horror, she commenced her manipulations. Beginning with his face, she rubbed away every vestige of beard and moustache. The prominent cheekbone fell in, and the smooth, round face of a woman became apparent. Next, the powerful biceps and triceps were rubbed down, and the lank, lean arm of an African woman appeared. Next, seizing hold of his vast pectoral muscles, she began a different process, pinching up and pulling them out until they were shortly visible, well-developed mammæ. And so she proceeded from head to foot, until, in less than ten minutes, every vestige of manhood had disappeared, and there stood

before her a hulking, clumsy, knock-kneed woman.

AND MEN INTO BEASTS.

Transformations of another kind, of the most hideous character, were the feature of the orgies which constitute the worship of the demon. During the frantic dances which took place, and over which Sube presided, there was a certain amount of transformation of the faces to the resemblance of certain animals, while the bodies remained human. Not all kinds of animals, only apes, goats, and serpents were represented. Yet, while human lineaments were still traceable, the resemblance of these loathsome objects was utterly horrible, and more like an awful nightmare than anything else. When I was a boy at school I used to read Greek, Roman, and other mythologies, and when I came across the transformation of Circe, and descriptions of Satyrs, &c., I used to admire the vivid imagination of the ancients, but ever since I witnessed, long years ago, awful powers of Cheeyah, I genuinely believed that those old writers only related what was actually matter of common knowledge at the time. As to Centaurs, I don't know, but as to the former existence of Satyrs, the transformation of Circe, and the petrifying action of the Medusa's head, I am as certain as I am of my own existence.

VII.—IN FRANCE.

I will now recall some experiences of hypnotism, as it is now the fashion to call it, for want of a name which will really express it.

I had, of course, done a good deal in it myself; but when Dr. Charcot, of the Salpêtrière, first made public his experiments, I was much interested, and determined to run over to Paris and witness some of them myself. I need, perhaps, scarcely say here that Dr. Charcot

was no quack, no faddist, no obscure practitioner; but, in all questions of mental diseases, the foremost expert in France. Dr. Liebeault, who collaborated with him, is well known to the medical world as a distinguished physiologist and psychologist. I went to Paris, and called on Dr. Charcot, whom I found indisposed; and I was turning away somewhat gloomily (as I could only spare time for two days in Paris), when I met almost on the threshold an analytical chemist, a Frenchman of Italian origin, with whom I had at one time been associated in a series of toxicological experiments.

I told him of my disappointment, and he said, "You have lost nothing, come and dine with me at the Richelieu, and I will introduce you to one of his pupils who has, in fact, attained better results than Charcot himself." The latter statement I took leave to doubt; but there being nothing else to be done, I consented.

A HYPNOTIC SUBJECT.

To cut the matter short, we went after dinner with Mons. Y. to the hospital with which he was connected. He said, "I have here three splendid subjects, with whom I can do anything," and he showed us the three women. One was rather stout, fair woman of about 40 years of age, and of decidedly lymphatic temperament; with a contented *laissez faire* expression almost amounting to fatuousness. I shall call her A. The next was little, dark, wiry woman of the active, bilious temperament, with a rather cunning look, B. The third was a big raw-boned woman, an agriculturist, simple and straightforward, C. I found that these were carefully selected from the number of patients as "types," so as to show the differing effects of hypnotism on the various temperaments, A.

and C. both being cataleptic under certain conditions.

READING BLINDFOLD.

B. being selected for the first experiment was rapidly placed in the hypnotic state, and was first tested by having needles unexpectedly thrust into different sensitive portions of her anatomy. Perfect insensibility; so far, good! Next, I wrote a word on a card; and you may be sure that I did not choose an every-day word, or one that there was any possibility of its being conveyed by means of concerted signal between the operator and the patient.

I showed the word to Mr. Y. and my friend; and then I placed it in a thick envelope, sealed it, and handed it to the hypnotist. He held it for a moment to the woman's chest, saying, "Tell me what that is?" "An envelope sealed containing a card." "What is written on the card?" The answer came directly, and was correct. She was not blindfolded, as Mons. Y. offered, because I preferred to watch her closed eyelids intently. My friend next wrote a whole sentence in Italian, finding that Mons. Y. understood that language, and it was scaled up by him (after being read by the operator), and was this time held to the back of her head. The result was precisely the same.

A SIDE-LIGHT ON TELEPATHY.

The next experiment was more interesting from its throwing—by reason of its partial failure—a side-light upon the true hypnotic theory. Mons. Y. said, "I will now make her tell the time by my watch, taking it out and unconsciously looking at it." A thought occurred to me, and I said, "No, try mine." He took mind and laid it on the top of her head. He then asked her the time, to which, she replied, "Huit heures, moins vingtneuf minutes." He told

her that was wrong, at my request. She persisted in repeating the same time; he saying to me, "but, she is right, monsieur;" and, taking out his watch again, showed me it. And I said, "Yes, she is right by your watch; but I want her to tell me the time by the watch that is on her head." Of course she was unable to do so; because the hypnotiser had not looked at it, and so was not able to convey the suggestion.

I was infinitely more pleased at his failure than if he had succeeded; because I had all along maintained (against the Frenchman) that the results they obtained were due not to clairvoyance, as they maintained, but to "suggestion." I wanted to see how far suggestion could go in giving temporary know-

ledge of subjects far beyond the ken of the hypnotised person. So I suggested that, as we all knew Greek, a sentence should be written in it, and submitted to her. I wrote a verse from St. John, and she read it with the greatest ease.

We made many more experiments, which all tended to prove my contention as to the clairvoyance.

Mind I do not for a moment dispute that a real clairvoyant faculty is possessed by some persons; but I do maintain that hypnotism can *not* communicate that power. Where it is manifested, it is not in any degree attributable to hypnotism.

BORDERLAND.

THE TIMES AND PHILOSOPHY OF SIR WILLIAM HAMILTON.

(Continued from page 243.)

HAMILTON'S philosophy goes into the very essence of things and in this point it is very abstract. It is in the first place fragmentary, unmethodical, and indigested. The various parts have neither union nor cohesion. There was in him more of the student of philosophy. There was in him a strong feeling which advanced with the advance of age and maturity of thought. No system of human knowledge is suited to the universe of things, to the possibilities of being. So far as the highest form of reality is concerned he felt very clearly that the Almighty dwells not in churches made by men.

However greatly we may regret the lack of system under certain

heads in Hamiltonian Philosophy, we feel, looking at the intellectual narrowness, the exclusiveness and the harm done to the breadth and freeness of human life and feeling, the unlovely moral spirit, which are apparently inseparable from certain theories of God and the world—we feel, I say, a certain relief in thinking about a system of hints, chiefly if these be at the same time reverent, ennobling and inspiring.

There are three points worthy of consideration in his philosophy—(1) the question of his method *i. e.*, the method of his procedure in solving the question of the Relativity of Human knowledge. (2) The meaning of the term 'Reality' as applied to the world of the senses,

the external world. Is the external world, a world of images, more than such a world, or is it merely a bundle of ideas? (3) The meaning of Reality as applied to the Infinite. Ultimately what is God? In what sense is he real?

The method of Hamiltonian philosophy is the same as the method of the Baconian philosophy which rendered the possibility of scientific progress during the past two centuries and more. It is an appeal to experience, an appeal to human consciousness, the unifier of all knowledge. The facts and the laws of knowledge are to be enquired into as are the physical facts and laws.

This is a method which is absolutely necessary to the labours of every metaphysician. This means simply that we must be perfectly conversant with facts. This can be done by a study of psychology or by a study of what is called irreflective common sense. But to say that it is the Baconian method is not to say the whole of it for it soars above mere generalisation, mere summation of particulars even guided by a determining idea. The principles are not merely general but universal. The method develops itself more to the method of Descartes, which was the experimental testing by reflection of the possibilities of doubt. This pushed backwards on the principles assumed in ordinary experience, gradually made it clear that there are laws which guarantee themselves by the impossibility of subverting them even in thought. This impossibility being fully realised in consciousness gives them universality. No one can assail these principles without assuming them as universal in consciousness.

Hamilton holds firmly that we cannot go beyond the general fact of consciousness. I am conscious say of feeling. This is a prime fact

of consciousness for me and beyond this I cannot go. This is the basis of my knowledge. There is nothing known if consciousness be absent. Words can have no import under the circumstances. External world would be a void if consciousness be absent. Everything would be a tabula rasa unless we take them into the folds of our consciousness. All that has been said or done by man was once an invisible consciousness, true and real then ere it was embodied. Reality for you and me is in what we think and feel rather than in what we do. Out of the heart are the issues of life. But do not understand consciousness in a narrow sense. It is not the passing mood of the individual. It is the mind of men in general, consciousness in its full extent which is studied. The method therefore goes beyond the province of individual consciousness. It imposes no formula on facts. It does not in order to suit a see-saw theory of being, dissolve human personality into a hazy pantheistic unity; nor does it blur the distinction of right and wrong by postulating everything as really necessary to its opposite, and thus laying down the evil as the necessary condition of the good, leaving in fact no good or evil in the universe at all.

The question then arises, can this psychological state be resolved by a physiological process? Hamilton answers this question in the negative. No form of nerve or brain energy can be shown to be capable of developing into or becoming a state of consciousness. There is no analogy for the purely unconscious passing into the purely conscious. In this Prof. Tyndall and Hamilton are one. "The passage from the physics of the brain," says Tyndall, "to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain

occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass by a process of reasoning from the one to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following the motions, all their groupings, all their electrical discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem—how are these physical processes connected with the facts of consciousness."

This analysis of consciousness is not a mere survey of facts but is an attempt to run them back to their elements, first of all carefully scrutinizing their features. It is psychological in the best sense of the word, not introspective. But it seeks also the universal laws of knowledge. In our familiar experiences we perceive a knower and a known, *i. e.*, a contrast and a difference, a permanency and an impermanency, a stability and an instability. Testing these by experimental reflection we find that we cannot get rid of them, if we want to know about them. The objects may change but still the relation between the perceiver and the thing perceived, that relation remains all the same. We have now by the individual effort of reflection risen to the ultimate, the cognisable, yet incomprehensible principles of human knowledge. These are revelations to us indeed.

These ultimate principles or laws of knowledge have been called the principles of common sense. The phrase is apt to mislead us. In common parlance common sense means a general shrewdness in the affairs of life, innate rather than

acquired. Because apparently of this one sense of the term, which is by no means the historical sense, it has actually been supposed that the thinkers of the Scottish school meant to leave the problems of philosophy to be dealt with by the shrewd practicality of ordinary intelligence. The method of common sense, as interpreted almost uniformly by Reid, and always by Hamilton, is "not an appeal from philosophy to blind feeling," or to ordinary feeling. "The first problem of philosophy," says Hamilton, "is to seek out, purify and establish by intellectual analysis and criticism, the elementary feelings and beliefs in which are given the elementary truths of which all are in possession. This is dependent on philosophy as an art. Common sense is like common law. Each may be laid down as the general rule of decision; but in the one case it may be left to the jurist, in the other to the philosopher, to ascertain what are the contents of the rule." After this is done, the work of philosophy might pretty nearly be accomplished.

The question next arises what is the special relation of this method to Hume, and to his wholly destructive and negative propositions. Simply put it in this: Hume said what we call sensation or impression is all that is known or knowable. There are consciousness, states of consciousness, that come and go. Beyond this human knowledge can not rise. There is no knowledge of a self or person in consciousness, or amid these consciousnesses. They have no tie, bond or unity of this sort. There is sensation without a sentient, there is passion without a feeler, there is knowledge without a knower.

We speak of impressions from the external world; but no external world is known, no world apart from the conscious impression, no subsisting external world, nothing in the form of independent material reality.

All we know is the impression, and this imports nothing regarding an outward cause. From this theory of the known to the theory of being, the step is easy. This limitation of knowledge gives us the limit of existence. If impression be alone known, if at most there be but a series of conscious impressions, then the universe itself means merely, is merely, a series of impressions, and a series of impressions, utterly isolated from casual or customary conjunction. The external world, selfhood, personality, freedom, cause, God, disappear as simply illusions of the fancy of the common ill-regulated imagination. As notions they are subjectively empty. They have no correspondingly justifying impression; and hence as applied to things, they are objectively void or unreal.

This method of Hamilton and the Scottish school generally is thus an appeal to facts, to the fulness and breadth of your experience. Every system of philosophy is and can only be an interpretation of experience. The method which recognises the great convictions of personality, freedom, duty and God, those spontaneous impulses of the human heart is the one which will survive, keep pace with the breadth of facts, the growth of intelligence, and the moral life of mankind.

FINITE REALITY.

The question of finite reality is closely connected with the name of Sir William Hamilton. It came down to the Scottish school of thinkers through Descartes, Locke, Berkley, and Hume. It is in fact the question as to the nature of finite reality, as to whether there is in our experience a two-fold reality, the mental and the material world; or only one form of being—i. e. either the one or the other. And in this case we have the further question as to which is first and

creative, whether the material world is a product of consciousness or *vice versa*. The former is Idealism, the latter gross Realism. This question of metaphysics can only be solved by a psychological analysis. This is the fundamental question which Hamilton so strongly contended for, the question how we came to know of an external world, whether we know anything in the shape of a material and external world. The question is found on factitious difficulties as to whether this extended object comes into our knowledge at all, i. e., whether the experience in perception is the same as in sensation. In sensation I assuredly know only my own mental states, forms of my consciousness. It is a subjective world in which I am not only the viewer but the actor. Is the world to which I am introduced by perception only a subjective world or more? The answer to this question depends entirely on the view we take of those objects of perception which we call resistance and extension. Is this extended object the same as our subjective sensations or is it wholly a new experience? The answer in the first sense leads to Idealism, in the second sense of Realism.

Hamilton takes the latter view. Face to face with us, the perceiver is a resisting something, extended, opposed to our locomotive effort. The quantum of being in the sensible world, its qualifying power subsists, remains undiminished. There is change. There is transmutation. My sensible perception may now be motion and then heat, at one time steam, at another movement. There is all through it the permanence of the quantum of existence in our sensible experience, the possibility of transmutation from one quality to another. This is the substantial in the material world. This is all that realism need ask. This is the interpretation of what Hamilton has

stated in his doctrine of the ultimate incompressibility of matter and in the principle at the root of his theory of casuality, as a change only in the permanent indestructible quantum of being in the universe. The doctrine of Hamilton is thus seen to concur, to unite itself with the two great modern scientific conceptions, the conservation and transmutation of energy. This affords a basis for what is best in the poetic view of nature. Nature is no mere relation between the percipient and thing perceived, neither being real, and yet basing a real relation. But it that which is contradistinguished from the individual; it is that which has a self-subsistence, it is a power revealed to the individual, known by the individual, but whose existence is not dependent on his knowledge. The individual becomes the

lord of it only as he learns from it. Philosophy and poetry interpret nature each in its own way. The truths I learn from it, the impulses I feel regarding it, the moral and spiritual analogies I may discern between it and my own soul, are not the arbitrary moods of the individual self, but the lessons with which it is charged for all mankind, for every one at least who has singleness of vision and purity of heart. This is simply Natural Realism sublimed to poetic spiritualism. Such spiritualism is impossible apart from the grounding philosophical conception of difference, and the poetry of Wordsworth is the natural complement of the philosophy of Hamilton.

(To be continued)

G. R. S.

A FEW FORGOTTEN TRUTHS.

(Continued from page 282).

THE Rishis very carefully studied Nature, from which they derived the rudimentary idea of their caste system. The four great types of the human race on our globe viz: Negros, Europeans, Chinese, and Hindus are natural divisions and based on facts in nature. We have already said that "varna" means color. The four varieties of color are also found in these four types of the human race. They vary according to the longitudes. The physically developed black fetichist Negro like the Sudras of Tama Guna, are intended by her political economy to represent Labor to serve her other favored children of higher development. The white Europeans, like

the Vyasyas of Tama and Raja Gunas, are the capitalists. Trade and agriculture are the means of accumulating wealth and these are the natural characteristics of the European nations. Often we find the development of intellectuality tends to the increase of material comforts but morality is as loose and slack as it is in the lower animal creation. The Asiatic Nations are disappointed in finding so little social or domestic morality in Europe, in which respect alone, the human race is supposed to be superior to the animal creation. Morality is variously affected by undue female liberty, by marriage at an advanced age, by the animal propensities in-

flamed by continual use of animal food and after all like the fuel to the fire, by unrestricted drinking even in company with fathers and mothers, brothers and sisters, elders and youngers and in balls and theatres. As a result, asylums for foundlings, which are shocking to the ideas and notions of the ancient races of Asia, are scattered through the length and breadth of Europe. They are not to the credit by any means to the boasted civilization of Europe. No sensible man, we presume, can expect morality from the female liberty which naked nature has bestowed on females of savage beasts and barbarous peoples. We write this in no spirit of animosity, but only to bring home to them the necessity of devising some means for introducing marriage at a comparatively earlier period of life and a curtailment of female liberty, as they have founded and founded successfully so many societies and clubs for vegetarians and teetotalers during the last decade. Abstinence from meat and drinks, to speak the truth, were like idle speculations and theories to the Europeans of middle ages and as impracticable as commanding the rising tide to retreat. But they have now been satisfactorily proved as practicable truths.

Morality is the stepping stone to spirituality. For it is an acknowledged truth in all religions that morality should always be observed in words, deeds and thoughts. It is, therefore, simply against the Law of Nature that the unmarried men and women, with unrestricted liberty to mix with each other and using animal food and exciting drinks, can observe morality in deeds and words, not to speak of lustful thoughts which are as natural to such men and women as solidity is to stone and liquidity to water. Woman is frail, flesh is feeble, mind is most helplessly weak and above all tempta-

tion is the bewitching barmaid of peerless beauty in the glittering shop called the universe. Whoever enters this shop, is most dexterously cheated by her in all the bargains of his earthly life. Even milkwhite Eve, the first mother of the so-called fallen race of Biblical world, could not escape from the iron grip of temptation. As regards other questions concerning morality the Hindus would humbly ask their western brethren to answer them candidly whether any nation, which is entirely guided by such doctrines as "End justifies the means," by political principles like "Evil be to those who evil think" and "might is right," by social mottoes like "survival of the fittest," and by the commercial dogmas such as "trade lies are excusable" and "exchange is no robbery" can possibly observe true morality? These are purely selfish animal instincts articulated in the human speech of Europe. They only instigate a nation to adopt an aggressive policy and when a nation adopts that policy then and there it loses its morality together with any spark of spirituality it may possess.

The yellow Chinese, like the true Kshettryas of Rajas and Satwa Gunas, have preserved their country's arts, science, civilization, national honor and religion, for a period of no less than four thousand years from the attacks of foreign invaders. Their Satwic policy like that of the Hindus is always on the defensive and never aggressive as illustrated in the annals of their country. The reason being that those most selfish doctrines enumerated above, by which almost all the European nations are more or less guided, are entirely unknown to our Eastern brethren. In all branches of industry and fine arts, which are no doubt the result of a developed intellect, no nation in our globe can cope with the Chinese. No female emancipation is allowed throughout the

"Flowery Kingdom." Early marriage and political, social and religious check on female emancipation are helpful to the purity, chastity and morality of their race.

And the dark brown Hindus, like the Brahmins of Satwa Guna, are naturally humble and unmindful of earthly pomp, in comparison with the younger nations mentioned above. They are a proverbially spiritual nation. Humility and civility, intellectuality and morality, which are the fundamental basis of spiritual development are the rational characteristics of the Hindus.* As regards the character and habits of their women we take the liberty to reproduce the following from the pen of an English Reviewer :

"An Englishman may live in this country without the slightest knowledge of Hindu women, who seldom go outside their own houses and when they do, are covered up like white mice. From the time of marriage to birth of a child, the woman remains covered with a veil. As she grows old, the veil is made shorter but never entirely withdrawn. The veil is not only worn outside the Zenana but inside also ; the wife will not appear unveiled before her husband's brother or speak to him except through a medium. From our point of view, it must be a sad dreary life, but there is another way of looking at it. The Hindu woman is kept under constant tutelage to father, husband or son. She is not, however, either a slave or a drudge ; but rather quite the reverse. Her labor is one of love. She prefers the comforts and happiness of her parents, husband and children to her own self-denial. Patient endurance, economy, simplicity, modesty, tenderness and sincere affection are the prominent features of her character. In the

East there is no such thing as the unplucked rose, better known as an old maid. A father who neglected to marry his daughters would be made an out-caste. The monotony of the home life is relieved by the ceremonies attending Poojahs."

In short, conscious force develops spiritually from the fetichism of the Negro to Mahomedanism, from Mahomedanism to Christianity, from Christianity to Buddhism, and in the end from Buddhism to Hinduism—the fountain head of all religions. In fact the different places, peoples and times are requisites for the gradual development of individualized forces in their physical, intellectual and spiritual planes of existence. For instance Africa, we may safely say, is intended for the development of human physique, Europe of intellect and Asia is, as it were, meant for the spiritual development of the human race on our planet. For we can distinctly see that God (Logos), His son and His prophet all incarnated in Asia and not in Europe or Africa, and consequently the divine truths are all more or less revealed through the Asiatic languages, viz :—Hinduism in Sanskrit, Buddhism in Pali, Christianity in Hebrew and Mahomedanism in Arabic, and not through the French Spanish or English languages of yesterday. The European nations translated their Bible from Hebrew in various dialects and therefore the present Bible is not what it was. There is a Bengali adage.

যা ত নকলৈ আৰম্ভ খাফা ।

The originality of a book is lost when it is copied seven times. We cannot say what amount of damage is done to the originality of a book, when it is translated seven times in seven dialects. There is no end of

* And why ? Because the Hindus as a Nation, have no female emancipation, and they observe entire abstinence from meat and drinks. The result is that they have no strong and violent animal propensities, as we find in all other nations.

translations and revisions of Bible in English up to this date. It is a pity that the English nation so noble and magnanimous could not as yet translate their religious code to the entire satisfaction of their spiritual needs.

Among all the countries of Asia, India (Váratvarsha) stands first both in intellectual and spiritual development. The superiority of Váratvarsha to all the other Várshas of our globe is fully established by the authors of various sacred Puráns and by some of the eminent European writers. We find the following in Sreekrishna's Janma Khandam of Bramha Vayvarta Puránam :

“उत्तरं यत् सप्तद्वीपं हिमाद्रेशैव दक्षिणम् ।
वर्षं तद् भारतं नाम भारती यत्नं सन्ति ॥
अत्रापि भारतं श्रेष्ठं जम्बुद्वीपे महासुते ।
यतोहि कर्म भूयैवा ततोऽन्या भोगभूयः ॥
यत् जन्म सद्दक्षाणां सद्गुरुणा सत्तम ।
कदाचिन्मते जन्तुर्मातुषां पुण्यं सञ्चयात् ॥
यत् जन्म तपः पूतो जन्मेदं भारते लभेत् ।
करोति सफलं जन्म श्रुत्वा हरि कथामृतं ॥

The country which is situated on the north of the Indian ocean and on the south of the Himalayas is called Váratvarsha whose inhabitants are called Váratī, the sons of king Varat. O great Muni! this Váratvarsha is still superior to all other countries of Jambū Dwīpa, for she is the Karma Bhūmi—the land of action or religious rites,—and all other countries are Bhoga Bhūmi—the land of earthly enjoyments. No soul can incarnate here, unless he is fortunate enough to gather the good effects of religious and pious deeds performed in millions of years. A soul can only reincarnate here, after performing the most severe austerities for a period of one hundred births and once born here, he will be in a position to sanctify

himself by hearing the most sweet and hallowed name of Hari.

We quote the following about the holy land of Váratvarsha from Vishnu Puran part 2, chap. III,—the most sacred of all the Purans of the Hindu world :

उत्तरं यत् सप्तद्वीपं हिमाद्रेशैव दक्षिणम् ।
वर्षं तद् भारतं नाम भारती यत्नं सन्ति ॥
* * * * *
अतः सम्प्राप्यते स्वर्गोऽसिद्धिं सञ्जातं प्रयान्ति वै ।
तिर्यक्स्थं नरकाश्चापि यान्ततः पुच्छा सुते ॥
रतः स्वर्गं मोक्षश्च मध्यस्थानं च गच्छते ।
न खलून्यत्र मर्त्त्याणां कर्म भूमौ विधायते ॥
* * * * *

मायानि देवा किल गीतकानि
धनयान्ते भारत भूमि भागे ।
स्वर्गाय वर्गाम्बुद मार्ग भूते
भवन्ति भूयः पुच्छा सुरत्वात् ॥
कर्मण्य सङ्कल्पितं तत् फलानि
स नरान् विष्णो परमात्म भूते
अवाप्य तं कर्म भङ्गी मन नै
तस्मिन् यं ये स्वमला भवन्ति ॥
जानोम नैतत् क्वयं विष्णो
स्वर्गं प्रदे कर्मणि देहं बहुम् ।
मासुराः धनराः स्वभूते मनुष्या
ये भारते नेद्विद विप्रहीनाः ॥

That is to say, the country which is situated on the north of the Indian ocean and on the south of the Himalayas is called Váratvarsha, whose inhabitants are called Váratī the sons of king Varat. From here

alone the human souls can get Heaven, Mukti, Hell or the organisms of reptiles. From here alone, the human souls can attain Mukti, Heaven, the middle or the lowest state of existence, for it is certain that there is no other country in this globe which is intended for Karma (religious rites). In no other country you shall find the four Yugas viz:—Satya, Tretta, Dwapar and Kali, but only in Vāratvarsha. Here the Munis perform Tapas (austerity), householders perform Jagnas and freely bestow alms for happiness hereafter. Devas sing the sweet songs and congratulate those heartily, who have the good fortune to be born in Vāratvarsha, the only place where Mukti can be attained. The people can rise to the status of Vishnu, the root of roots, the soul of souls and the force of all forces in nature by offering Karma-phalam (the effects of religious rites) to him alone. We do not know where we shall be born after enjoying this heavenly bliss. Blessed are the people of Vāratvarsha born without deformities.

The following is from Brihannaradya Puran, chapter III.

श्रीरोद घेत्तरं यद्विभ्रात्रे देव दक्षिणम् ।
 श्रेयं तद्विभ्रातं वर्षं सर्वं कर्म फलप्रदम् ॥
 अत्र कर्मणि कुर्वन्ति त्रिविधानमत्र नन्दन ।
 तत् फलं सृजते ब्रह्मण भोगभूमिषु क्रमात् ॥
 भारते तु कृतं कर्म शुभं वाऽ शुभ मेव च ।
 आफल लयणं कर्म सृजतेऽत्र जन्तुभिः ॥
 अद्यापि देवा रक्षन्ति जन्तुं भारत भूतले ।
 सृजितं सुमहत् सुखमस्यत्र समलं शुभम् ॥
 कदा वयम् हि लक्ष्मणो जन्म भारत भूतले ।
 कदा सुखेन सहता प्राप्स्यामः परमं यदम् ॥
 दानैर्वा विविधैश्चैः सौमित्रैश्चैः सुखायनम् ।
 पूजयित्वा कदा वामो यद्वा पश्यन्ति मृत्युः ॥
 भक्त्या वा कर्मभिर्वापि ज्ञानेनाप्यथवा हरिम्
 जगदीशं कदा वामो नितानन्दमयं विन्दम् ॥

जी भारत भूवं प्राप्य विष्णु पूजा करो भवेत् ।

न तत्र सृजन्ति यथा वै रवि तेजसः ॥

The country which is situated on the north of salt ocean and on the south of the Himalayas is called Vāratvarsha, which is the bestower of the fruition of Karma. Here the three sorts of Karma (Adhivoutic, physical Adhidaivic—Astral and Adhmyatic spiritual) are performed and their effects are enjoyed. O Brahman! whatever the effects of Karma, either good or bad performed in Vāratvarsha, must be enjoyed elsewhere. Devas still desire to incarnate in Vāratvarsha through sheer merit of their virtuous deeds. They say when shall we incarnate in Vāratvarsha? When and by what great virtue may we attain that most blissful state of existence? When by worshipping the lord of the universe by alms, Jagnas and austerities shall we see that indescribably happiest state that the sages of all ages are so anxious to attain? When shall we get the eternal-all the merciful and blissful Hari by Gnānam, Bhakti or performance of various rituals? There is none like him, who being born in Vāratvarsha, can worship Bhagwan Vishnu with all his heart and soul.

And now let us see what the thoughtful European authors say on the superiority of India. We quote the following from Buckle's History of civilization in England, vol. I, page 69.

"If in the first place, we turn to Asia, we shall see an admirable illustration of what may be called the collision between internal and external phenomena. Owing to circumstances already stated Asiatic civilization has always been confined to that rich tract where alone wealth could be easily obtained. This immense zone comprises some of the most fertile parts of the globe; and of all its provinces, Hindoostan is

certainly the one which for the longest period has possessed the greatest civilization. And as the materials for forming an opinion respecting India are more ample than those respecting any other part of Asia, I propose to select it as an example and use to illustrate those laws, which though generalized from political economy, chemistry and physiology may be verified by that more extensive survey, the means of which history alone can supply."

So in the opinion of the ancient Rishis and the modern writers of Europe, Váratvarsha is superior to all others vārshas of the globe. But there is again one part of Váratvarsha which, according to Rishis, is far superior to her other comparatively backward tracts. We quote the following from Manu, Chap : II, Śloka 22.

तयोरेवानरं चिद्योरायवर्षावत्तं विदुर्मुखाः ।
अथ वारस्तु चरति जगो यत्र उभावतः ॥

The land which lies between the eastern and western seas and the Himalayas and Vindhya is called Aryavarta, where musk deers graze naturally. But what is the meaning of the word Aryavarta? Kullock Bhatta, the greatest commentator of Manu, says :

"आर्यवर्षात् आर्यवर्षात्ने पुनः पुनः उद्भवति
इति आर्यवर्षात्तः "

That is to say, Aryavarta is the place, where the noble souls incarnate often and often. We cannot understand how oriental scholars of the highest repute quote this Śloka of Manu, as one of their authorities to prove that Aryavarta is the place in which the Aryas came and settled. Do they mean that the word Avar-tanta means "to come and settle"? If so, then they must be mistaken. Because the word as we have quoted from Kullock Bhatta means "to incarnate often and often." To strengthen our position we may state for the information of our readers that the principal Avatars, the incarnations of God or Logos such as Baráha, Nrisingha, Bámana, Parashuráma, Ráma, Sreekrishna and Buddha, and also minor Avatars or noble souls such as Nanak, Kabir, Dadu, Chaitannya etc. all incarnated in this holy tract of Aryavarta. The word "ávartanta" is derived from the root आ, + वृत् to whirl or rotate. So it is at once clear as far as the derivative meaning of the word goes that Aryavarta is the place where the noblest souls incarnate often and often and not the place where Aryas came and settled.

(To be continued).

SREENATH CHATTERJEE.

ASTROLOGY.

CHAPTER VIII.

OF MERCURY.

MERCURY is the nearest planet to the Sun ; and though the least in magnitude of the old planets, is one of the most important.

N. B.—The abilities and disposition of everyone depend upon the condition of MERCURY and the luminaries.

I. **MERCURY IN CONJUNCTION WITH SATURN** :—The native is slow, dull, fearful, timorous,

patient, persevering, laborious, grave and capable of great application to any sedentary pursuit.

II. **IF IN BAD ASPECT** :—The native is nervous, stupid, sordid and very worthless.

III. **IF IN GOOD ASPECT** :—The native is subtle, prudent, careful of his own interest.

IV. **IF MERCURY BE IN CON-**

JUNCTION OR GOOD ASPECT WITH JUPITER :—The native is generous, liberal, humane, possessed of a good capacity.

V. IF MERCURY BE IN BAD ASPECT WITH JUPITER :—(It is said), the native will be inclined to view things through a false medium.

VI. IF MERCURY BE IN CONJUNCTION OR BAD ASPECT WITH MARS :—The native is violent, furious, blood-thirsty, passionate, and revengeful; possessed of acuteness and discrimination: (*without the assistance of good aspects*), a thief and a swindler.

VII. IF MERCURY BE IN GOOD ASPECT WITH MARS :—The native is an excellent mechanic, brave, skilful, ingenious, possessing a large fund of humour, penetrating, excellent in any work that requires dexterity of hand, an excellent accountant and mathematician, and, (*with the assistance of the moon*), a good astrologer.

VIII. THE CONJUNCTION OF THE SUN AND MERCURY :—Destroys the mental abilities of the native; he is shallow, superficial, devoid of sound judgment or reflection, and though he may be qualified in business, he will never make any progress in the higher branches of science.

N. B.—As *Mercury* can never be more than 28 degrees from the *Sun*, he can form no *aspect*, except the *Mundane parallel*. When he forms this parallel from the mid-heaven, he seems to cause great and boundless ambition.

IX. IF MERCURY BE IN CONJUNCTION OR SEXTILE WITH VENUS :—The native is fond of poetry, music and dancing; (*if Mars assist the configuration*), he will be an excellent painter, and perhaps there can be no position which produces a better musician, than the *Moon* separating from *Venus* and applying to *Mercury*.

X. MERCURY IN GOOD ASPECT WITH THE MOON :—Produces the

most splendid abilities; and he is eminently successful in every *scientific undertaking*.

N.B. (a) A good aspect of *Saturn* to this configuration, renders the native more steady, and more persevering in any pursuit.

(b) If in conjunction or bad aspect, the native still possesses great abilities; but he is very unsettled, continually shifting, not remaining long in any pursuit, and always ready to take advantage of the credulous and unwary.

XI. Whenever *Mercury* and *Moon* are AFFECTED IN A NATIVITY; (and not in good aspect with each other or the ascendant)—the native is liable to metal derangement.

N. B.—(a) Whenever *Mercury* is evilly aspected in a nativity—he will operate as a MALEFIC.

(b) If well aspected—he produces good.

(B). IN HORARY QUESTIONS :—

(1) *Mercury* describes a person rather tall, thin, active, with straight forehead, thin lips, narrow chin, thin face, long arms, hands and legs.

(2) If WELL-DIGNIFIED—he denotes a person quick, active, subtle, and well qualified for learning or business.

If ILL-DIGNIFIED—the person is a thief, liar, mean, sharper, full of deceit, and low cunning.

[IMP. N. B.] *Mercury* cannot be more afflicted than by being in conjunction with the *Sun*; or give greater abilities than by good aspect of the *Moon*.

PARODONES.

(1) There are certain planets said to be in conjunction with the *Sun*, not only when they appear in the same degree of their orbit with the *Sun*, but when they are in that degree of their orbit diametrically opposite to him. **(Q)** What planets are they?

(2) There is one place in the

world, where all the planets both (*inferior* and *superior*), may be beheld *constantly to move forward* in the same uniform regular motion, though to most places of the earth they appear at the same time—to be *stationary, retrograde*, and to move very *unequally*. (Q) What place is it ?

ASTROLOGICAL ANECDOTE OF JOHN PICUS, PRINCE OF MIRANDULA.

John Picus, Prince of Mirandula, commonly called *Picus Mirandula*, it is well known, wrote 12 books *against* Astrology—so severe and well argued, that he obtained the name of *Flagellum Astrologo-*

rum. The story runs—that *Lucius Bellantins* (an well known astrologer of his time), and others, got the *nativity* of Picus, and foretold that he would die in his 33rd year, which provoking him, induced him to undertake a most severe *satire* against Astrology; but, dying of the same time predicted, he admitted that by his own *death*, he had disproved all he had written.

This should be sufficient to satisfy all doubts in unprejudiced minds.

N. B.—Vide *Batbridge's Almanac* for 1700 to 1701 for the complete account.

H. M. BANDYOPADHAY, F.T.S.

PARASARA'S SUSLOKA SATAKAM.

(Continued from page 219).

IF the lords of the 4th and 10th houses be related to each other in any one of the four relations, then their periods and sub-periods are auspicious.

If the lords of the 6th and 7th houses be the same planet and be situated in the 10th house, then it is auspicious and the lord of the 7th house which is united to the lord of the 6th house, is also auspicious.

If the lords of the 2nd and 7th houses be the same planet and be placed in the 4th house, then its own period is very auspicious; or if the lords of the 2nd and 7th houses be united with each other then their periods are auspicious. If the lord of the 5th house be related to the lords of the 6th, 8th and 12th houses, then its period is auspicious.

If the lords of the 9th, 10th, 4th, and 9th houses be placed in the same house, the period of each of them is auspicious. If the lords of the 4th and 10th houses exchange their own houses, then their periods and sub-periods are auspicious.

If the lord of the 9th house be placed in the 4th house, or if the lord of the 8th house be placed in

the 4th house, then their periods are auspicious.

If the lord of the 9th house be placed in the 9th place, it produces wealth in its own period. If the lord of the ninth house be placed in the 10th place, then it is very auspicious; if a planet be placed in the 12th house from the lord of the planetary period it produces loss of wealth in its own *Antar dasa*.

Within the planetary period of the lord of the fifth house the sub-period of the lord of the 10th house is productive of good effect. The sub-period of the lord of the 9th house which is related to the lord of the 5th house is auspicious. The period of the lord of the 4th house and its own sub-periods are also auspicious. The sub-period of the lord of the 5th house within the planetary period of the lord of the 10th house is auspicious. If the lords of the 4th and 9th houses be related with each other in any one of the four relations, then their period and sub-period are auspicious. If the lords of the 9th and 10th houses be placed in the fifth place, then their period is auspicious.

(To be continued.)

॥ तत्त्वमसि ॥

Chândogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.]

JULY, 1896.

[No. 11.]

KEYNOTES.

THOSE who expect that the present Hindu revival will inaugurate the religion of the ancient Brahmins in all its strength and pristine glory should examine carefully its nature and history. The weakest point of the present revival is that the teachers pay more attention to the theoretical than to the practical side of religion. Much attention is paid in mere theorizing, in explaining the nature of Brahman and *Mâyâ*, in describing the beatitude of the spiritual states of existence which tower over the head of the present day humanity like the succession of snow-clad peaks. No attempt whatever is made in reviving the "Forms" which formed the bulk of the religious practice of the every-day life of the ancient Brâhman. In spite of his superficial knowledge of some of the technicalities of the Vedânta and Sâṅkhya philosophies, in spite of his dabbling into the Yoga system,

what is the modern Brahman youth but a shadow of his primeval ancestor whose whole life from sun-rise to sunset passed through a strict prescribed routine of religious exercise. While the theoretical view of religion is sure to fade away in a short time when the inexperienced tyro comes in contact with the hard facts of the world, the daily routine of fixed religious exercises lays its hold in the very depths of the mind which no ordinary worldly storm is able to shake. The pure knowledge of self can only rest on a mind disciplined by long-continued spiritual exercise which moulds the character of the individual and shapes the intellect. The spiritual plant grows on a spiritual soil only and it strikes its root deep in a spiritually cultivated mind.

Every religion of the world worth the name has its special "forms" and its prescribed religious exercise. The teachers of the great world-

religions have always insisted that forms are necessary up to a certain stage of spiritual development. The remarkable thing about the present revival is that "forms" are entirely left out of account and its place is filled up by the description of spiritual abstractions. Abstract reasoning no doubt has an attraction of its own for certain minds but the attraction is neither permanent nor abiding. The effect of the present religious revival is likely to be superficial and its triumphs destined to fade away at no distant date.

* *

Theosophy is that branch of human perfection by which one may establish himself with the eternal cause of invisible nature, to which this visible effect is a visible bubble.

It is that knowledge which leads one from animalism to divinity.

It is that branch of human philosophy which theoretically teaches one what he really is, beyond mind and personal individuality (Ego).

It is that branch of chemistry by which one begets immortality.

It is that branch of optics which magnifies one's view to see beyond physical nature.

It is that branch of human surgery which separates physical nature from the spiritual.

It is that branch of music which harmonizes physical nature with spirit.

It is that branch of sanitation which teaches one how to purify nature by means of cause and effect.

It is that food which enables one to taste the most exquisite sweetness in his own self.

It is that branch of politics which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.

It is that branch of Christianity

which illuminates the spiritual Christ from the corporeal one of the orthodox generation.

It is that part of the Christian theology which shows that the present churches of the West are abusing the Bible by their misrepresentations.

It is that part of the Aryan independence by which one may exist without the help of nature.

Theosophy, to be brief, is the sum total of the wisdom of the Aryan Brahman, the happiness eternal, and the life everlasting. It was Theosophy which taught the Aryans how to soar far beyond the region of Shakti, and to be in perpetual joy (the play ground of Shakti).

It is the basis of all knowledge that exists in the eternity.

* *

There is in reality nothing desired except happiness. Whatever is desired otherwise than as a means to some end beyond itself, and ultimately to happiness, is desired as itself a part of happiness, and is not desired for itself until it becomes so. Those who desire virtue for its own sake, desire it either because the consciousness of it is a pleasure, or because the consciousness of being without it is a pain, or for both reasons united; as in truth the pleasure and pain seldom exist separately, but almost always together, the same person feeling pleasure in the degree of virtue attained and pain in not having attained more. Happiness is the sole end of human action and the promotion of it the test by which to judge of all human conduct. (Mill).

* *

The Humanitarian League of London is doing a good deal in alleviating the barbarities of civilization and in bringing forward a consistent protest against the atrocious

cruelties practised towards the lower animals. According to one of the Humanitarian preachers 'human duty involves and includes duty towards the animal kingdom of which we are a part; and religion implies religious reverence and a sense of religious sympathy with the vast animal world of which we are the head.' The above view is too broad and liberal for modern Christianity which regards the animal creation as devoid of soul and intended only to be sacrificed to satisfy the belly-god of man.

* * *

It is not generally known that Percy Bysshe Shelley, the great advance-thought poet, was a vegetarian. In his notes to "Queen Mab" there is an essay on vegetarianism that is a most able exposition of the evils of flesh eating, and the benefits to be derived from a Vegetarian diet. The works of Shelley, so long buried in the obscurity of unpopularity, because of his ideas being in advance of the times, are now becoming more popular in this dawning New Age. We take the following from his notes to "Queen Mab."

"Crime is madness. Madness is disease. Whenever the cause of disease shall be discovered, the root from which all vice and misery have so long overshadowed the globe will lie bare to the axe. All the exertions of man, from that moment, may be considered as tending to the clear profit of the species. No sane mind in a sane body resolves upon a real crime. It is a man of violent passions, bloodshot eyes and swollen veins that can grasp the knife of murder. The system of a simple diet promises no utopian advantages. It is no mere reform of legislation, whilst the furious passions and evil propensities of the human heart, in which it had

its origin, are still unassuaged. It strikes at the root of all evil; and is an experiment which may be tried with success not alone by nations, but by societies, families and even individuals.

"In no case has a return to a vegetable diet produced the slightest injury; in most it has been attended with changes undeniably beneficial. Should ever a physician be born with the genius of Locke, I am persuaded that he might trace all bodily and mental derangements to our unnatural habits, as clearly as that philosopher has traced all knowledge to sensation. What prolific sources of disease are those mineral and vegetable poisons that have been introduced for its extirpation! How many thousands have become murderers and robbers, bigots and domestic tyrants, dissolute and abandoned adventurers, from the use of fermented liquors, who, had they slaked their thirst only with pure water, would have lived but to diffuse the happiness of their own unperverted feelings! How many groundless opinions and absurd institutions have received a general sanction from the sottishness and intemperance of individuals!

"Who will assert that, had the populace of Paris satisfied their hunger at the ever-furnished table of vegetable nature, they would have lent their brutal suffrage to the proscription-list of Robespierer? Could a set of men whose passions were not perverted by unnatural stimuli look with coolness on an *auto da fe*? Is it to be believed that a being of gentle feelings, rising from a meal of roots, would take delight in sports of blood? Was Nero a man of temperate life? Could you read calm health in his cheek, flushed with ungovernable propensities of hatred for the human race? Did Muley Ismael's pulse beat evenly, was his skin transpa-

ment, did his eyes beam with healthfulness, and its invariable concomitants, cheerfulness and benignity? Though history has decided none of these questions, a child could not hesitate to answer in the negative. Surely the bile-suffused cheek of Bonaparte, his wrinkled brow and yellow eye, the ceaseless inquietude of his nervous system, speak no less plainly the character of his unrelenting ambition than his murders and his victories. It is impossible, had Bonaparte descended from a race of vegetable-feeders, that he could have had either the inclination or the power to ascend the throne of the Bourbons. The desire of tyranny could scarcely be excited in the individual, the power to tyrannize would certainly not be delegated by a society, neither frenzied by inebriation nor rendered impotent and irrational by disease.

"There is no disease, bodily or mental, which adoption of vegetable diet and pure water has not infallibly mitigated, wherever the experiment has been fairly tried. Debility gradually converted into strength; disease, into healthfulness; madness in all its hideous variety, from the ravings of the fettered maniac to the unaccountable irrationalities of ill-temper that make a hell of domestic life, into a calm and considerate evenness of temper that alone might offer a certain pledge of the future moral reformation of society."

* *

Year after year, when politics cease from troubling, there recurs the question as to the existence of intelligent, sentient life on the planet Mars. The last outcrop of speculations grew from the discovery by M. Javelle of a luminous projection on the southern edge of the planet. The light was peculiar in several respects, and, among other interpre-

tations it was suggested that the inhabitants of Mars were flashing messages to the conjectured inhabitants of the sister-planet, earth. No attempt at reply was made; indeed, supposing our astronomer royal, with our best telescope, transported to Mars, a red riot of fire running athwart the whole of London would scarce be visible to him. The question remains unanswered, probably unanswerable. There is no doubt that Mars is very like the earth. Its days and nights, its summers and winters differ only in their relative lengths from ours. It has land and oceans, continents and islands, mountain ranges and inland seas. Its polar regions are covered with snows, and it has an atmosphere and clouds, warm sunshine and gentle rains. The spectroscope, that subtle analyst of the most distant stars, gives us reason to believe that the chemical elements familiar to us here exist on Mars. The planet, chemically and physically, is so like the earth that, as protoplasm, the only living material we know, came into existence on the earth, there is no great difficulty in supposing that it came into existence on Mars. If reason be able to guide us, we know that protoplasm, at first amorphous and unintegrated, has been guided on this earth by natural forces into that marvelous series of forms and integrations we call the animal and vegetable kingdoms. Why, under the similar guiding forces on Mars, should not protoplasm be the root of as fair a branching tree of living beings, and bear as fair a fruit of intelligent, sentient creatures?

* *

Modern spiritualism makes the claim that it has found an open way for those who have crossed the river of change called death, to return and hold conscious, intelligent

communion with those still on this side of the 'great divide.'

It claims, in an absolute sense, to answer affirmatively Job's everlasting conundrum, "If a man die, shall he live again?" Yea, more, it claims that man never dies; what seems so is transition; that he no more dies on parting with his physical body, than does the grub die when it emerges from its chrysalis state and enters upon a higher grade of existence. It holds that the analogy is perfect.

It claims that the unfleshed man in ease is the same as when clothed upon with mortality; that the laying aside of his body makes no essential difference to the animating principle—the eternal ago.

Extraordinary claims require corresponding evidence. Is this claim, surpassing ordinary conception, a valid one? Is it an established fact? Can it be gainsaid?

Given unusual imagination no one lives who can conceive the importance or appreciate the value of this fact, if it be a fact. But who shall say "nay" to the more than ten times ten thousand persons, conspicuous for their probity, general intelligence and approved good character, who testify that, on strictly scientific principles, they have had

demonstrated to them again and again the continuity of human life, and the perpetuity of human love over death and the grave? Their testimony is as overwhelming as it is unimpeachable.

Who shall say "nay" to that army of men and women—numberless believers—who could not have been satisfied through other means than by evidence presented to the majority of their senses—seeing, feeling, hearing—and whose ability to judge of this evidence is as good, if not better than that of the doubters.

Who shall say "nay" to this claim, in the face of the intuitions of the race?

It is supported by every principle of logic; it is an outcome of evolution; it is conformable to reason; it is responsive to human aspirations, and it is in harmony with Scripture. What justifiable ground, then, is there for denying this claim? What ground have those who deny it for asserting that there is a future life at all?

To the belief of the Christian, the Spiritualist supplements knowledge. The faith of the one becomes with the other a daily experience. Hope merges itself into fruition.

ANCIENT SANKHYA SYSTEM.

(Continued from page 199.)

IN the previous articles we have tried to place before the reader a brief outline of some of the fundamental principles of the Sankhya System. In order to fill up the outline with minute details we can not do better than to quote some of the most important original Slokas and throw as much light upon

them as possible by way of explanation. The Sankhya deals with the grand problem of human existence and the ultimate aim of the life of man. Its postulates are derived not only from revelation but from experience. At every step it appeals to experience and from the grossness of material existence it slowly rises

to the highest spiritual ideal. Bondage, the cause of bondage, and the final liberation from that bondage are the main topics of this great System of spiritual philosophy. Let us examine the logical method which the ancient Sāṅkhyas adopt in order to reach the goal of all existence, the attributeless *Purush* which is free from the six changes to which the body is subject. Let us examine the method which one of the greatest of our Aryan ancestors adopted in order to be eternally free from evils of existence. Some of the arguments adduced by Kapila in order to prove the nature of *Purush* (पुरुष) and *Prakriti* (प्रकृति) are so grand that we can not refrain from entering into the details of his important propositions. The aim of the Sāṅkhya philosophy is stated in the following Sutra :

अथ त्रिविधः सात्त्विकविद्युत्तिलकः

पुरुषार्थः ॥

The final aim of *Purush* (पुरुष) consists in finding some means for total liberation from pain. Many temporary means are adopted for alleviating pain in this world. For instance, the medical science is discovered in order to alleviate the pain of the physical body, and so forth. The above kinds of means for excluding pain are only temporary in as much as they do not afford permanent relief. Disease returns even after the administration of medicine and all other worldly evils repeat themselves even after the adoption of proper precaution. Worldly means, for the discontinuance of pain, does not give final and permanent relief and can not constitute *Purushārtha* (पुरुषार्थ) i.e., the chief aim of the life of a man. The object of *Purush* (पुरुष) should be to find such a remedy for the troubles

of the world as to bring about the total cessation of pain. Without such an aim a man is not a man in the proper sense of the term. He does not live in the true sense of the word but pass his life like one of the lower animals. Though living he is practically dead for his life is a passage through eternal pain. The end of the Sāṅkhya philosophy is to be attained by discriminative knowledge, the knowledge of the distinction between *Purush* (पुरुष) and *Prakriti* (प्रकृति). The objects of knowledge are defined in one Sloka :

सूक्ष्मप्रकृति विकृतिर्महदाद्याः

प्रकृति विकृतयः सप्त ।

षोडशकस्तु विकारो न प्रकृति र् न विकृतिः

पुरुषः ॥

Mulaprakriti (सूक्ष्मप्रकृति) is the chief object of study; next come the seven principles which are its productions, viz., (a) *Buddhi* (बुद्धि) (b) *Ahankar* (अहङ्कार) and (c) the five *Tanmātras* (तन्मात्र). The above seven derivations are called *Prakriti* (प्रकृति). Next come the sixteen *Bikritis* (विकृति) which are the modifications of *Prakriti* (प्रकृति). They are as follow: (a) mind, (b) the five organs of perception (ज्ञानेन्द्रिय), (c) the five organs of action (कर्मेन्द्रिय), and (d) the five gross elements. Altogether 24 categories are enumerated here, which fall under the heading *Prakriti* (प्रकृति).

Purush (पुरुष) is neither *Prakriti* nor *Bikriti*; it is quite a distinct principle. It is not derived from anything existing prior to it, nor is it productive. Discriminative knowledge arises from a

study of the above principles. The dawning of such knowledge dispels ignorance by which freedom ensues. How should the twenty-four principles into which Sāṅkhya philosophy divides matter be studied? The psychological study of the above principles should be carried on in the same manner as the physiologist studies the functions of the various organs of the body and their relation to each other. But in this case some of the principles are so minute and refined and beyond the range of the senses that discriminative knowledge is the only instrument which can be employed here with advantage. What a wide gulf separates the material principles *Buddhi* (बुद्धि) and *Ahankar* (अहंकार) from the five grosser elements? Yet both of the above classes of existence are unconscious material substances. The materials of which *Buddhi* (बुद्धि) and *Ahankar* (अहंकार) are composed are so refined that ordinarily they seem to be non-existent from the stand-point of consciousness. For this reason the actions and functions of the above principles are falsely attributed to consciousness itself. The attractions and repulsions of the material *Buddhi* (बुद्धि) are so minute and invisible, its nature so refined and subtle, that the ordinary man fails to detect the difference between consciousness and *Buddhi* (बुद्धि) and attributes to the characterless *ātman* the character of the intellect. This false knowledge is the root of spiritual ignorance. The main thing is to separate the twenty-four principles into which *Prakriti* is divided from *Purush* (पुरुष), the conscious principle. The goal of the Sāṅkhya philosophy is, to know the nature of self as distinguished

from the innumerable attributes of matter. Hunger, thirst, passion, intellection, and every other function of the brain and the body belong to the attributes of matter and not to the spirit which is a passive witness,—to know this practically is the ultimate goal of the Sāṅkhyas. The spirit is not bound to the physical body by fetters of iron but by the chains of ignorance. Discrimination dispels the bond of ignorance and reveals the true nature of self.

इह बहुमानमाप्तवचनं च सर्वप्रमायविवृतात् ।

द्विविधं प्रमायानिदं प्रमेयविवृतिः प्रमायानि ॥

The Sāṅkhyas admit the authority of the Śāstras no doubt, but they hold that perception and inference have also equal claim to establish a proposition. The statements of the *aptas* (आप्त) i. e., persons who have acquired direct knowledge of occult phenomena, should be placed side by side with perception and inference. All these three combined should establish a proposition. Why should we blindly follow the Śāstras, the Sāṅkhyas say? The Śāstras are written no doubt by men possessing transcendental faculties of direct perception. Still the assertions of the *aptas* (आप्त) fail to carry conviction in the minds of the ordinary people unless they are backed by perception and inference.

सौक्ष्मातद्वहपक्षिर्नाभावात्कार्यगतकदुष-

वन्निः

नहदादि तद्व्याधेयं प्रकृतिविरहं चर्यं च ॥

A thing may be imperceptible from various causes, viz., extreme nearness, defect of the organs, inattention, minuteness, interposition of other matters, inter-mixture &c. *Prakriti* (प्रकृति) is imperceptible for its extreme minuteness and near-

for any other reason. But, then, if *Prakriti* (प्रकृति) is imperceptible how is its existence inferred? Its existence is inferred only by its effects. From *Mahat* (महत्) and the chain of entities proceeding from it, which are the effects of the invisible *Prakriti* (प्रकृति), the existence of the latter is inferred. These derivatives are in some respects analogous and in others not analogous to *Prakriti*.

The existence of *Prakriti* (प्रकृति) is demonstrated from inference. We may not see fire burning but we assume its existence from the rising smoke. From an effect likewise, we infer the existence of the cause. We know for certain that within the limits of space and time there is no effect which is not preceded by cause. *Buddhi* (intellect) is within the limits of space and time. It must, therefore, have some cause which must have preceded it. This cause is *Prakriti*.

In the Sāukhya philosophy effect is not something which is not existent in the cause. Effect subsists antecedently to the operation of the causes. That which does not exist can never be brought into existence by any cause whatever. Effect remains latent in the cause as the image remains latent in a block of marble. As a matter of fact we see in nature that everything can not produce everything. A tree can only be produced from a seed and not from a grain of sand. That which exists not, can by no operation of cause be brought into existence. Though effect is always latent in the cause before manifestation, it does not follow that effect is something different from the cause. When it is said that effect is produced from cause, it simply means that effect is a revolution of the cause and not anything distinct from it. Had cause and effect been

distinct the nature of both would have been distinct from each other. Consequently one could never have produced the other. The whole of the manifested universe is the revolution of the primeval substance *Prakriti* (प्रकृति) whose manifestation brings forth the succession of forms which we see. The material universe is the manifestation of *Prakriti*.

हेतुमदनित्यस्यवापि इन्द्रियमनेकसाक्षितं विद्ध ।

सावयवं परतन्त्रं वस्तु विपरीतमवस्तु ॥

It has been stated before that effect subsists in the cause just as an image subsists in a marble block before its manifestation by the art of the sculpture. The effect in its original condition is one with the cause, but in its separated condition, that is, in its manifestation as form it possesses properties different from those of the cause. The universal cause *Mulaprakriti* (सर्वप्रकृति) is called *undiscrete* while the separated or the manifested effect is called *discrete* (वस्तु). The following are the general characteristics of the *discrete* principles called effects:— (1) it is causable (2) in constant, (3) unpervading (4) mutable, (5) multitudinous (6) supporting, (7) mergent, (8) conjunct, (9) governed.

The undiscrete principle (सर्वप्रकृति) is the reverse of the above.

The discrete (वस्तु) principle is causable but *nature*, the undiscrete principle, is without a cause and nothing is prior to nature. The discrete principle is not constant while nature is eternal as it is not produced. The discrete principle is unpervading while nature is pervading. The discrete principle is mutable, nature is immutable as it exists everywhere. Discrete principles are many, nature is one on account of its omnipresence. The dis-

crete principle being governed by a cause is dependent, the undiscrete is independent. The discrete principle is dissoluble, the undiscrete is

indissoluble. A discrete principle is compound, the undiscrete is simple. Such is the distinction between the discrete and the undiscrete principles.

OUR EXCHANGES.

KARMA IN THE UPANISHADS.

THE most important passage on the question of Karma, from an historic as well as a philosophic point of view, is a narrative which appears in two independent versions of the greater Upanishads. The chief personages in this dramatic story, which bears all the marks of authentic history, are Pravahana the Rajput, King of the Panchalas, and the Brahman Arani (with his son Shvetaketu). These two Brahmins, we are told in the Chhandogya Upanishad, were learned in all the Vedas, the hymns of the Rig Veda, the sacred sentences of the Yajur Veda, and the chants of the Sama Veda. Thus the father is reported as saying to his son :

"Shvetaketu, go dwell as a Brahman student, for none of our family was ever unlearned, a mere hanger-on of Brahmanhood.' Then Shvetaketu, going when he was twelve years old, returned when he was twenty-four, after studying all the Vedas, conceited, vain of his learning, and proud."

A little further on, the father examines his son, and, to illustrate the fact that the physical memory depends on food, bids him eat nothing for fifteen days, and then asks him to repeat verses of the Vedas: "Verses of the Rig Veda, sentences of Yajur Veda, chants of the Sama Veda." At first Shvetaketu was unable to remember any of them; then after eating: "Whatever he

asked him, he repeated them all." These preliminary details are very important, as showing that Shvetaketu and his father were typical members of the Brahman body, instructed in the sacred hymns and traditional lore, and fully initiated in the knowledge and rites of the Brahmins.

We may now follow Shvetaketu to the court of the Rajput Pravahana, King of the Panchalas :

"Pravahana addressed him: 'Youth, hast thy father instructed thee?'

"Yes, sire' replied the young Brahmin.

"Then the King asked him: 'Knowest thou whither go those who die out of this world?'

"No!' he replied.

"Knowest thou how they return again?'

"No!' he replied.

"Knowest thou the turning apart of the two ways, the way of the gods and the way of the fathers?'

"No!' he replied.

"Knowest thou why that world is not overfilled?'

"No!' he replied.

"Knowest thou how, at the fifth offering, the waters take human voice?'

"No!' he replied.

"Then how saidst thou that thou hast received the teaching? for how is he taught who knows not these things?'

The boy refused the King's offer

to teach him; and, returning to his father, complained that the Rajput had asked him five questions, not one of which he knew, and bitterly reproached his father of keeping him in ignorance, thus exposing him to humiliation in the presence of the King's court. But his father, with delightful ingenuousness, confesses that he knows no more than his son, and frankly proposes that they set out together, and learn wisdom at the Rajput's feet. This Shvetaketu, "conceited, vain of his learning, and proud," flatly refuses to do; and the old man sets out alone and prays the Rajput to instruct him. The King answers in these words: "Never before thee did this teaching reach the Brahmins, but among all peoples it was the hereditary instruction of the warrior Kshatriyas, the Rajputs alone."

The teaching in question embraces the whole doctrine of Reincarnation, Karma, and Liberation—the complete esoteric philosophy of India. For the King's questions show, and his further instruction to the Brahman abundantly proves, that he was a master in this wisdom: the path of the fathers is the path of reincarnating souls, who go hence to the other world, the world of the reward of works:

"And having dwelt there until their accumulation of works is exhausted, they return again by the same way [from the higher to the lower ethereal region; thence to a form of vapor which gradually becomes a form of cloud, which condenses and brings them to the gates of physical birth]. And for those whose works were fair, there is the prospect that they shall come to a fair birth, as a priest, or warrior, or man of wealth; while those whose works were foul come to a foul birth—animal; or swinish, or servile."

The path of the gods, on the other hand, is the path of just souls made perfect, who reach liberation and

become one with the Eternal. We are specifically told, therefore, that the teaching of reincarnation, through and according to works (Karma), and the teaching of liberation were utterly unknown to the Brahmins learned in all the Vedas, the hymns of the Rig Veda, the sentences of the Yajur Veda, and the chants of the Sama Veda, and duly initiated in the sacred rites, while these same doctrines were fully known to the Rajputs and handed down by them as an esoteric philosophy; and, lastly, that this teaching, hitherto unknown to the Brahmins, was imparted to one of them by the Rajput King Pravahana, who laid stress on the fact that never before did this teaching reach the Brahmins, but was everywhere the teaching of the Kshatriya alone.

In the version of the story from which I have quoted, the specific idea of Karma is only touched upon; but it is more clearly brought out in the other—the *Bṛhad-Araṇyaka Upanishad*—where the questions are given in a slightly different order. The most important of them reads as follows: "Knowest thou the gaining of the path, the way, of the gods, and the way of the fathers, or by doing what (by what works) they gain the path of the gods and the path of the fathers?" Herein it is quite clear that the idea of doing, of works, of Karma, in the esoteric doctrine of the Upanishads includes all mental and moral energies—those that lead to liberation as well as those leading to reincarnation; in other words, the moral tendencies of the higher, divine nature that lead upward as well as those of the lower nature that lead downward. The former, the upward forces, are here mentioned as wisdom, aspiration, fervent will, and adherence to the real as opposed to the formal in life—a group of powers which appear together again and again in the Upanishads, with exactly the same

purpose. Their full explanation is a subject in itself amply worthy of separate treatment; but for our present purpose they may be grouped under the idea of works, or Karma, which may be best translated as moral energy.

As opposed to this right moral energy, it is remarkable that we find, not so much sensuality and selfishness as we should expect, but "ceremonial sacrifices, gifts, and penance;" in other words, the formal religion of those very Brahmans to whom the doctrine of reincarnation was now being taught for the first time. The reason of this becomes clear when we learn that the objects of this ceremonial religion were: (1) a material success in this world—"gold, chariots, horses, sons, slave-girls, flocks and herds, ornaments and robes," and (2), as a subordinate object, the attainment of a sensuous paradise, where much the same delights were to be enjoyed a second time, in a more ethereal form. Hence it is plain that the moral energies represented by the traditional teaching of the Rajputs led upward to liberation, while the moral energies represented by the traditional worship of the Brahmans led downward to animalism, and consequent rebirth in a material body. This necessary result of their teaching was unknown to the Brahmans themselves, who, as this narrative makes clear, had never heard of reincarnation, despite their knowledge of the Vedas; and this fact receives a very remarkable corroboration when we discover that, in the Rig Veda, the source of all the hymns, sentences, and chants spoken of in the Upanishads, there is no trace of the teaching of reincarnation, but unlimited evidence of the religion of material success, followed by a sensuous paradise. (This view is evidently wrong. Ed.)

One or two more passages may be quoted to show that the idea of Karma, in the esoteric teaching of

the Upanishads, embraces the whole range of moral energies, of the higher as well as the lower nature. In another portion of the Brhad-Aran-yaka Upanishad, which I translate in full, it is said:

"This Self is the Eternal. It takes the forms of mind, emotion, vitality, sight, and hearing; the forms of earth, water, air, ether, and fire; of desire and freedom from desire, of wrath and freedom from wrath, of law and freedom from law; it takes all forms, in this and the other world.

"According to his deeds, according to his acts—thus he becomes: he whose deeds are worthy becomes worthy; he whose deeds are evil becomes evil; he becomes holy through holy works (*Karma*), and evil through evil works. For they say that the spirit is formed of desire, and, according as his desire is, so is his will; according as his will is, so he accomplishes works (*Karma*); and whatever works he accomplishes, to them he goes."

From this passages it is clear that the whole nature of man, mental and physical, is regarded as the result of the moral energy of the supreme Self, the divine Spirit; and not only the nature of man, but also the whole outer world, ranged under the five great elemental powers or planes of the manifested universe, is the result and work of the same energy. Further, it is the same moral force of the supreme-Self which, working through the individual nature of man, forms and moulds the whole of his works to the purposes of its own development and perfection, for which the outer world and its powers are as necessary as the inner world and its powers. This active moral energy of the Spirit is here spoken of as desire; and it will be noted that this term, like Karma, is here used in a universal sense. It is not restricted, as it was later on, to the evil desire that leads downward. It

is rather regarded as the initiative principle of Will; "according as desire is, so is will."

Exactly the same is true of a passage in the Taittiriya Upanishad: "The conscious Self accomplishes sacrifice; the conscious Self accomplishes works (*Karma*); he who has understood the conscious Self as the Eternal, thereafter goes astray no more. Putting off evil in the body, he attains all desires." Here, again, all the works of the universal Will are included under Karma, just as all the impulses of the same Will are called desires, the most real of which are to be attained after all evil has been put away. The same all-embracing idea of the conscious Self and its energies inspires a passage in the Aitareya Upanishad:

"What is this Self? that by which he beholds form, by which he hears sound, by which he smells odors, by which he expresses what is spoken, by which he is conscious of sweet and bitter.

"This is the heart; this is mind; this is cognition, perception, discernment, observation, wisdom, insight, apprehension, thought, knowledge, motive, memory, intention, will, life, desire, power—all these are names of the conscious Self."

And again, in the Prashna Upanishad: "This conscious Self, the spirit, is the seer, toucher, heaver, smeller, taster, thinker, knower, doer" [of works, *i.e.*, *Karma*]. This makes it clear that, in the esoteric doctrine, first taught to the Brahmans by the Rajputs, the idea of Karma had a wide and universal signification, covering all the activities of man's moral energies—those of the spirit that lead upward as well as those of the body that lead downward. This universal idea of Karma is accompanied by an equally comprehensive idea of desire and will, covering the whole range of activities of the supreme Self, the divine Spirit which has made man

and the universe through its own inherent power.

Unhappily, the Brahman pupils who received this doctrine were already under the sway of a great formal religion based on the Vedas, the objects of which were material success and a sensuous paradise; and even when they received the better wisdom of the Rajputs, they could by no means be persuaded to give up their own system. The result was a compromise on their part in which their teachers never acquiesced. From this arose a bitter struggle between esoteric and exoteric teachings which still echoes throughout the Upanishads. Thus the Mundaka Upanishad, which is of later date than those previously quoted, though still of great antiquity, expresses both the compromise and its indignant repudiation by the holders of the esoteric doctrine. The compromise appears in the passage which refers to the Two Wisdoms:

"Two wisdoms are to be known—thus says the tradition of those who know the Eternal—the higher and the lower wisdom. The lower wisdom is the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, and the six sciences subsidiary to these. The higher wisdom is that by which the Eternal is gained."

By this time, therefore, the Brahmans had accepted the higher wisdom which they had learned from the Rajputs, while retaining their own system of ceremony and sacrifice, to the ends of material success and sensuous delights in paradise—the ceremonial being retained, the old books quite clearly show, for the sake of the rich rewards given to the priests for the performance of sacrificial rites, sometimes lasting for weeks together and requiring the assistance of an army of priests, neophytes, and their helpers. Of the repudiation of the compromise, the same Upanishad speaks thus:

"Inferior rafts are those forms of

sacrifice, with the low work (*Karma*) of the eighteen performers of sacrifice. Those who delight in this as the better way, fools that they are, go again to decay and death.

"Turning about in unwisdom, self-wise, thinking themselves learned they stagger, lagging in the way, fools, like blind men led by blind.

"Turning about in unwisdom, these fools exult, thinking they have accomplished the work; doing this (*Karma*) they gain not wisdom; therefore, afflicted they fall, losing paradise.

"Thinking that offerings and purifications are best, these fools, deluded, know not the better way. After reaping the fruit of their deeds in paradise, they enter this world, or some baser world."

This passage clearly proves that the Brahmins, learned like Shvetaketu in the Vedas, tried to retain the ceremonial system, in possession of which they were "conceited, vain of their learning, and proud," while adopting also the teaching of the better way, in order to make the best of both worlds. We have seen how this attempt was regarded by their teachers, the inspirers of the esoteric doctrine of the Upanishads, who, as the records show, were Rajputs, men of the red warrior race who formerly ruled India. This passage also illustrates the fact that the word *Karma* was beginning to have another meaning, the result of the circumstances which arose when the Rajputs took Brahmins, men of the priestly families, as their pupils. *Karma* gradually came to mean the works of the priestly system; and as these works had the attainment of material success and the delights of a sensuous paradise as their avowed aim, it was natural that the term should come to mean all works that made for these things—all acts and energies that had as their object a sensuous gratification, whether in this or another world.

Underlying all this is the clear perception, everywhere present in Indian philosophy, that moral energies, whether good or evil, are real forces, indeed the only real forces in the universe. The universe originally came into existence through the activity of moral forces; and what is true for the universal is also true for the individual—for man. Man has his being in moral energies; moral energies has shaped his exterior form and surroundings, and will shape his form and conditions in the future, in all worlds. And these moral energies are not apart from or outside of him, but are intimately connected with his real Self.

It lies solely with himself to which class of moral energies (to which self) a man shall give effect—whether to the glowing light in the inner chamber of the heart, which leads him away from selfishness and sensuality, away from his individual self to the Eternal (his real Self), or to the baser energies of lust and hate, of sensual and selfish indulgence, which lead him outward and downward, away from his immortal Self, to a sensual form which from its very nature and necessities involves him in hostility toward all other men embodied like himself. As is the desire of his heart, so is his will; according to his will are his works. The result, in the one event, is conscious immortality, above all selfish and sensual desires—conscious sharing in the powers and energies of the Eternal. In the other event the result is rebirth, under sensual and selfish conditions, in this world, or perchance a baser world.

Metaphysical Magazine.

THE MENTAL CURE IN ITS RELATION TO MODERN THOUGHT.

NOW that the philosophy and practice of the mental cure have won an assured place among the progressive factors of our time,

both as an essential means of alleviating human suffering and as a health-giving system of thought, it may be well briefly to consider the new movement in its larger sense as an outgrowth of the age and in the light of its actual service to the world.

* * * *

This more practical phase of the mental cure is positive in its teaching rather than negative. It does not deny the existence of matter, of the body, nor of certain conditions which in ill-health seem as real as life itself. It frankly admits all that really exists; but having made this admission, it reserves the right to explain the nature of reality. Its first step is to distinguish between the two natures or selves of man, the one that is truly spiritual and partakes of the great Unchangeable and the one that is composed of changing opinions and beliefs. The latter self includes the unconscious or sub-conscious mind, and is described as a sensitive impression plate or as a sort of spiritual matter readily moulded by fears, beliefs, and all that constitutes the passing consciousness of man, in which ideas are sown like seed in the ground where they germinate, come forth, and find expression in the body. Any belief or state of feeling which wins the attention or becomes all-absorbing therefore plays its part in health and disease; for "whatever we believe, that we create." The direction of mind is fundamental and carries with it the activities of the whole being. Man is always devoted to something, momentarily or permanently, and it is the *idea* which shapes his conduct, even though the thought influence be so subtle that he seems to be leading a merely physical existence. He approaches every experience with some opinion, some feeling of expectancy, and however potent the physical forces wielded by thought, and whatever

the result produced upon him, the attitude of mind is at once the guiding principle and the cause of all that he enjoys or suffers. Man's happiness and misery therefore depend primarily upon himself, on the way he takes life, and on the degree of his intelligence.

Disease is not a mere belief, nor is it a purely physical condition any more than the facts of every-day experience. It is very often a state of the entire *individual*, and in order to effect its permanent cure the entire mental attitude must be changed so that every obstacle to nature's restorative power shall be removed. If the person is impetuous, excitable, nervous, opinionated, hard to influence, easily roused, or whatever the disposition may be, this most prominent characteristic is sure to modify both the disease and its cure. Oftentimes this is the disease; the disposition is at fault, the person is always creating trouble and is bound to continue in disease until the person undertakes the task of overcoming self with a will. The soul is restricted, undeveloped, or imprisoned in false beliefs about disease and religion. Something must touch the soul, explain the effect upon it of narrowing beliefs and fears, and aid it to come into a freer and healthier atmosphere. This the mental practitioner can do, and oftentimes the treatment consists largely of audible explanations, showing how all these audible mental influence, inherited beliefs, fears, and temperamental effects have injured the health. Such treatment strikes directly at the root of the difficulty, and may of course be adapted to the particular case. It has been the means of transforming a vast number of lives, of reaching cases where all other methods have failed, and of performing cures both of chronic and of organic diseases which were almost miraculous. It makes people think and investigate who never

thought seriously before. It shows that there is a natural law of cure in every case which one may take advantage of by maintaining a firm, hopeful, happy attitude of mind in the right direction, away from physical sensation, belief in disease as an entity, fears, doubts, and all that tends to keep one in ill-health. It teaches one to open out, to aspire, to turn away from all that is transiently belittling and painful to that higher Self whose abode is eternity, from whence one may draw new life and power.

For deeper than the mere passing beliefs or states of thought, which bring happiness or misery according to their nature, is the real man or the spiritual senses which, in reality independent of matter and a part of that great Spirit to which all men belong, are capable of overcoming such states of mind with their physical effects as may prove harmful, and of giving wiser direction to the natural activities. It is therefore of the greatest importance that individual man should understand himself, not only in his relations to society and in the light of the subtle mental influences by which every one is surrounded, but in the light of his profoundest relations to the source of all goodness, wisdom, and love.

As thus understood the mental cure in its fullest sense and at its best becomes a life, a religion, an education of the whole individual, and it thus joins hands with all that is most ennobling and progressive in human thought. It strikes deeper into the very heart of things than former theories, and brings to light not only the hidden effects of mind on mind, but unsuspected applications of truths which have long been cherished but never realized in actual life. It is not simply a method of cure alone, nor does it claim, as a method of cure, to reach all cases at once and do away with the really intelligent doctor and the skilful

surgeon. But it does claim to modify all cases, even the most severe, and in the hands of practitioners of all schools it is sure to meet a crying need among the sick and suffering.

In a restricted sense it is a natural development, called out to meet the needs of the many finely organized people of our day with whom material remedies are of no avail. It is one of those wise provisions in the economy of nature which minister to man's needs when a remedy becomes absolutely essential to his preservation. It is a step in advance of the older methods of cure, and is gradually preparing the way for a time when man shall be able to do without medicine and be his own physician. As a product of American thought, and nurtured in the land of liberty and progress, it is playing its part in the emancipation of man and the development of a sound individualism. It teaches man to look within for help and strength, to cultivate self-reliance and poise, instead of hurrying to a doctor or to some friend with the rehearsal of every little ailment as though he were incapable of mastering his own fears, to look to his own nature and his own conduct as the prime cause of all that he suffers and to overcome all suffering by developing individuality and mental freedom. In a word, it deals with the cause and not the effect, and seeks to remove disease by teaching man how it is made through his own ignorance and misinterpretation of sensation.

As an aid to modern medical science, then, the mental cure may be of inestimable service, and no line of investigation would better repay the progressive doctor to-day than a scientific inquiry into the facts and phenomena of mental healing. The regular physician would not only learn much about the real nature of disease, but would get new light in regard to its cure; for the new movement, proceeding on a

different basis and relying on an intuitive rather than a physical diagnosis of disease, has already disproved many of the prevailing theories of disease and shown that there is a power which is capable of assisting nature in a far more direct way than by the use of medicine. It is a suggestive fact also that a large proportion of the cases which come under the care of the mental practitioner are those which have been given up by the best physicians of the regular school. The practice of hypnotism has already demonstrated that the human mind is wonderfully susceptible to suggestion, and if the direction of mind, permanent or transient, is really fundamental, if the effect produced on us by medicine, by any method of cure we may employ, largely depends on the opinion we put into it, then medical science must strike at the root of the matter, it must deal more directly with the mind instead of giving remedies and performing operations in order to remove physical effects. When doctors shall display genuine understanding of the human mind in its relation to health and disease, instead of giving one opinion one day and another the next, based on a physical diagnosis, then the more intelligent portion of the community will have far more confidence in them than they display to-day.

As an aid to psychology and to psychic science the new movement could also be of great service, for it throws much light on the nature of mind in its relation to the body. Most practitioners of the new method have had a long series of experiences pointing to the belief that man has an identity independent of matter through which he can communicate mentally, perceive objects at a distance, take the feelings and thoughts of others, and give shape to his physical life,—an identity which fits him to continue his existence after death as a living soul.

Educationally, the new thought might be of invaluable service; and when children are taught this healthier theory of disease there will surely be much less sickness in the world. It is a philosophy of encouragement, and urges the young to develop the best that is in them, and to find repose through wise self-development, since every suppressed ambition, every element of one's nature that is not understood, creates friction and has its ultimate effect on the health, while true education is always health giving.

Philosophically, the new thought lends its support to an idealistic or spiritual as opposed to a material view of the universe; it emphasizes the conscious aspect of life as the most real and powerful, and furnishes a strong argument in favor of the intimate and universal presence of an infinite Spirit, to the nearness of which the advocates of this new method attribute the healing power which they know to be something superior to their purely personal selves.

But it is as a life, a practical health-giving mode of conduct which one may carry into every detail of daily experience,—into business, pleasure, society,—that the new doctrine is seen at the best. In this sense it is a preventive rather than a cure of disease. It turns the thought habitually into wiser and happier channels, away from the absurd notion that every one must have certain diseases, and shows one how to become poised, well adjusted to life, and how to take life easier and at its best. It is philosophy and religion made one with daily life, and as such it is a decided advance over all previous theories which tend to separate theory and practice. It is throughout a positive, powerful, stimulating doctrine, sympathetic rather than exclusive and critical, never directly opposing the doctrines which it supersedes, yet quietly playing its

part in the evolution of the race and preparing the way for the grander and better man of the twentieth century.

THE ROSICRUCIAN BROTHERHOOD.

BY ALEX. WILDER, M.D., F.R.S.

JUNG-STILLING* gives an account of a visit which he received from a young man of distinction, who accosted him as one of the Superiors in a secret Fraternity. This he disavowed in emphatic terms, at which the visitor demanded :

"How is it, then, that you know of the great and venerable Association in the East, which you have so circumstantially described in your work, the *Nostalgia*, even pointing out minutely their places of rendezvous in Egypt, on Mount Sinai, in the Monastery of Kanobin, and under the temple at Jerusalem?"

About the same time our author received a letter from a prince asking the same question: whence it was that he knew anything of the Association in the East; acknowledging that the fact was as he had described it. Stilling gives an explanation in his autobiography, showing that he wrote the book while under a

peculiar influence similar to that of John Bunyan when engaged upon his famous allegory, "The Pilgrim's Progress."† In another of his works, however, Stilling has been more explicit. We find there the mention of "a book written by Christian Rosenkreutz," in which was an account of the visit of that personage to the Holy Land, his discovery of the secret society of wise and learned men from whom he received the knowledge of the Hermetic philosophy, and the founding by him, after his return to Europe, of the Order of the Golden Cross.

The existence of the Rosicrucian Brotherhood, its aims and mode of operation, have been subjects of much question and curious speculation. The first information respecting it appears to have been given in the earlier years of the seventeenth century. This was a period when a calamitous condition existed everywhere among the people of Europe, and thoughtful minds were widely awake to the necessity of amelioration. Vivid expectations had begun to be entertained of some great change, religious and social, which should be more complete and radical than any that had ever before occurred. It was anticipated by far-seeing minds and prognosticated by

* Johann Heinrich Jung, better known by his assumed name of "Stilling," was a native of Florenburg, in the duchy of Nassau, Germany, and a man of very remarkable character. His autobiography is worthy to be regarded as a classic in that kind of literature. He was of a sensitive temperament, with an unquenchable desire for learning and a superior faculty of intuition. Goethe, who was his fellow-student at Heidelberg, speaks of him in warm praise. He was the subject of spiritual experiences, many of which he has recorded—some of them the result of extraneous impression, as he afterward perceived, but others of a profounder and genuine character. He was often conscious of events occurring at great distances. Though he was only a peasant by birth and grew up in the humbler conditions of life, he became a scholar and passed through a career of wonderful experiences. He was for several years a professor in the universities of Heidelberg and Marburg, and after that Counsellor of Justice to the Grand Duke of Baden. His death took place April 2, 1817, in his seventy-seventh year. He wrote many works in German, three of which have been translated into English.

† "His spirit was as if elevated into ethereal regions; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistened past his soul and animated him so much that he could scarcely write with the rapidity which the flow of ideas required. The whole work took quite another form and the composition quite another tendency to that which he had proposed at the commencement."—*Stilling's "Years of Tension."*

those of more visionary tendencies. Even Paracelsus had predicted an approaching revolution, declaring the comet which appeared in the year 1572 to be its sign and har-binger.

When, in the earlier years of the seventeenth century, three anonymous pamphlets were published which related to the subject then engrossing general attention, and purported to be official documents of a secret fraternity; Germany and other countries were ablaze with eager curiosity. The first of these publications bore the imposing title of "The Universal Reformation." It was a dialogue composed after the style of Plutarch's "Banquet of Wise Men," and set forth the woful condition of the time, with several proposed remedies. Bound up with it was a little treatise entitled "*Fama Fraternitatis*; or, An Account of the Brothers of the Most Worthy Order of the Rosy Cross." This was addressed to learned men everywhere, and to the rulers of Europe. It contained the legend of the mysterious "C. R. C." (Christian Rosen Creutz), with a sketch of the fraternity and a solicitation to take part in its work. A "Confession of the Rosicrucian Brotherhood" also appeared, explaining the belief and purposes cherished by the members. Another publication was "The Chymical Marriage," which was described on the title-page as having been written by Christian Rosenkreutz himself in the year 1459. This work is generally regarded by critics as the oldest of the Rosicrucian documents, and upon it the whole problem of the history of the Order appears to depend.

All Germany was aroused to a high pitch of excitement. The Brotherhood was denounced as heretical, even atheistic. Some went so far as to demand its suppression by the arm of the Civil Power,

as the Knights of the Temple had been suppressed in France. Theosophers and mystics were numerous at that time, and they welcomed the publications as messages from heaven. They wrote numerous pamphlets in defence, and publicly addressed letters to the Brothers asking to be admitted to their number. Many of these are still in existence in the library of the University of Gottingen. Among the applicants was Michael Maier, physician to the Emperor Rudolph II. He shared his master's enthusiasm for alchemy and other transcendental learning. His endeavors to obtain personal knowledge of the Fraternity, it is said, were not successful; nevertheless he vindicated its character and objects in numerous pamphlets. He visited England in his zeal, and became intimate with distinguished persons of like tastes and aspirations.

Descartes, the celebrated French philosopher, while sojourning in Swabia in 1619, also endeavored to find assemblages of the mystic Brotherhood. He was not able, however, to obtain any satisfactory information. The very existence of the Order was concealed by the profoundest secrecy. The fact that an individual professed to be a member was a certain proof that he was not. All who wrote about it were careful to disavow any personal connection. Neither attack nor blandishment elicited a response. Men finally became weary of the subject, and some even avowed their utter disbelief in the existence of such an Order. Leibnitz, who has been himself reputed as an alchemist and member of a Rosicrucian society in Nuremberg, declared that everything that had been said about the Fraternity was the invention of some clever person. There is possibly an equivocal meaning to this utterance, but it has been widely accepted as a testimony that the whole story

of the Rosicrucians was simply a romance. The credit of its fabrication was assigned by general consent to a Lutheran clergyman, Johann Valentin Andrea, who was for many years chaplain to the Grand Duke of Wurtemberg. We may not, however, concur in the verdict thus rendered. The simple statement of Jung-Stilling appears conclusive. We can reasonably accept what has been written and believed as an admonition to seek the truth in other directions. There *was* such a Brotherhood, having ends that were honorable and praiseworthy. Our enthusiasm for better knowing is therefore meritorious. We may bear in mind that the spirit that denies is not a Lucifer bringing dawn, but Mephistophelian genius that loves not the light.

The treatise of the late Hargrave Jenning upon "The Rosicrucian: their Rites and Mysteries" is admirably calculated to give the impression that the Fraternity was closely allied and perhaps actually affiliated to the other secret societies. The characteristic emblem, the Rose upon the Cross, which prefigures at once its name and aim, had likewise been a badge of the Knights of the Temple. Its occult meaning is well known to the intelligent. Indeed, the rose has been esteemed as sacred and arcane by the people of many countries. It represents every sanctity in life and religion, and therefore signifies the obligation to silence and secrecy. The Templars probably adopted the symbol from their congeners in the East. We may not, however, regard such similarities as positive evidence of original identity. Many religions exist with close analogies of rite and doctrine, yet having no actual affiliation. The same thing may be true of secret fraternities. We find no valid evidence that the Ro-

sicrucians were in any sense the lineal descendants of the Templars, or indeed of any other association. They may have succeeded to some of the aims, but in essentials they must be regarded as peculiar and distinct.

It is easy to trace familiar resemblance of their utterances to those of Paracelsus. Indeed, if we consider the story of Rosenkreutz to be purely an allegory, we may reasonably conceive of him as the precursor of the movement. He is actually depicted in the earliest Rosicrucian works as one of the "painful, worthy men who broke with all force through darkness and barbarism, and left us who succeeded to follow him." It is also added that, although he was not a member of the Brotherhood, he had read its "Book M," * and had been exalted thereby in his conceptions. He did not succeed, however, in bringing others over to his views. "He was so hindered in his course," says the *Fama*, "that he was never able peaceably to confer with others of the knowledge and understanding that he had of Nature." If we examine his works and those of the Rosicrucian writers we shall find like sentiments and forms of expression—an aspiration for what is highest and best, enthusiasm for true knowledge, and unselfish regard for the welfare of human beings. It is not difficult to carry the parallel further. The cardinal virtues of faith, hope, and charity, in their full import, are alike Rosicrucian and Paracelsian.

Mr. Arther Edward Waite, in his work upon the "Real History of the Rosicrucians," has discarded the claim to originality and great antiquity as being little else than mere assumption. He does not, however, reject entirely the genuineness of the occult wisdom, but con-

* Said to mean the "Macrocosm and Microcosm."

fesses that he is inclined to think that the darkness which covered the recondite systems connected with the Rosicrucians covered a real and possibly a recoverable knowledge. He only insists that that darkness is not of our making, nor of our age; and that as circumstances have radically changed, that knowledge is no longer worth preserving.

It has also been suggested, and with a remarkable show of plausibility, that the actual founder of the Rosicrucian Order was no other than the celebrated Francis Bacon. This hypothesis is supported by the analogies in his career, and those found in his writings, with the authentic records of the Brotherhood. The legend represents Christian Rosenkreutz as journeying to the East while yet a youth of fifteen years. "By his skill in physic," we are told, "he obtained much favor with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought and how Nature was discovered to them." Making his way to them the next year, "the Wise Men received him, not as a stranger but as one whom they had long expected, and showed him other secrets, to his great wonderment."

While there, Rosenkruz is declared to have translated the "Book M" into Latin, and afterwards he brought his translation away with him. He spent several years in the southern countries of Europe. Soon, however, contrary to what he had hoped and expected, he found that the men of learning feared the loss of fame and wealth if they laid aside the old methods for his. He accordingly returned to Germany, and there proceeded to elaborate what he had learned into a more complete system. He was now desirous to prosecute the work of universal reformation, which from

the beginning he had contemplated. Accordingly, with this purpose, he took into his confidence three other persons of assured fidelity, who should commit to writing his directions and instructions.

"The Fraternity of the Rosie Cross began after this manner," the official statement informs us, "namely: First, by four persons only and by them was made the Magical Language and Writing, with a large Dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein." The work, however, was too heavy for them, and the number was increased to eight, by whom was collected a Book or Volume of all that which man can desire, wish, or hope for. They then separated themselves into several countries in order that their *Axiomata* might in secret be more profoundly examined by the learned, and that they might themselves be able to inform one another of whatever they might observe or perceive.

In this account it is very easy to trace analogies and even close resemblances to the history of Bacon. He also was a man of mystery, little known except to those who were intimate with him. He wrote much in ambiguous terms after the Rosicrucian manner, employing similar phrases and modes of expression, and in particular made extensive use of feigned names, initials, and pass-words in his private letters. He began his career like Rosenkreutz, in extreme youth, and early conceived a plan of general reformation. It was at that time a dark period in Europe. Religious conflict and persecution were raging everywhere, accompanied by cruelty almost beyond a parallel and by frightful misery of the common people. It was nowhere safe for any one to utter his convictions freely. The prison, the rack, and the fagot were employed

to silence dissent. The only safe mode of procedure was by means of a secret society and the use of language that would admit a double interpretation.

This, it is intimated, was the course pursued by Bacon. He had been carefully trained by a Puritan mother, herself proficient in Greek and Roman literature. Hence at an early age he became acquainted with every school of ancient philosophy. His manners were characterized in youth by a gravity beyond his years, and in mature age by a look as though he pitied men. In 1752, when hardly twelve years old, he with his brother entered Trinity College at Cambridge, but left it three years afterward without taking the degree, and greatly dissatisfied with the quality of the instruction. He remained at home the next year, when, it is supposed, he entered upon the study of the Arabian writers—Razes, Avenzoar, Averroes, Avicenna, and other Arabic physicians* and Hermetic writers.

During this early period he formed the project of a better method of study, which he afterwards elaborated and carried into successful operation. "With him," says a biographer, "the gift of seeing in prophetic vision what might be and ought to be was united with the practical talent of devising means and handling minute details. He could at once imagine like a poet and execute like a clerk of the works." At the age of sixteen he accompanied the English Embassy to France, where he spent three years in literary composition and in familiar correspondence with the learned men of Southern Europe. His father dying, he was obliged to return to England and engage in active professional life. By no means,

however, did he lose sight of his cherished purpose. It was his aim, so far as he was able, to occupy and extend the field of learning, and to devote the results of the work to the benefit of all, not sparing himself or regarding private advantage of profit. "I have as *vast contemplative end* as I have moderate civil ends," he declared; "for I have taken all knowledge to be my province. This—whether it be curiosity or vainglory, or if one may take it favorable, *philanthropia*†—is so fixed in my mind that it cannot be moved." When he wrote this he was actively employed; yet at the same time he was silently collecting material and endeavoring, as is recorded of Rosenkreutz, to find helpers in his contemplated undertaking. He considered the purpose rather than himself. Said he:

"I often advisedly and deliberately throw aside the dignity of my name and wit (if such thing be) in my endeavor to advance human interests; and being one that should properly, perhaps, be an architect in philosophy and in the sciences, I turn common laborer, hodman, any thing that is wanted—taking upon myself the burden and execution of many things which must needs be done, and which others, through an inborn pride, shrink from and decline."

Arcane and philosophic learning, as well as general science, was included within his appointed sphere. "I have been induced to think," says Doctor Rawley, his secretary, "that if there were a beam of knowledge derived from God in these modern times, it was upon him." Bacon early became familiar with the writings of the Grecian sages, and he believed that the myths and fables of the ancient poets involved

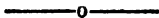
* *Hakham*, a wise man, a physician. The Arabian philosophers of the Middle Ages were generally physicians.

† Love of humankind; charity, or unselfish regard for the good of others.

the secrets and mysteries of religion, government, and philosophy. In imitation of sheer method, many of his own works were allegoric, and he rose far above the utilitarianism of the time. He possessed the enthusiasm of humanity to a rare

degree. He prized what was excellent in every man, learning eagerly from all and regarding no knowledge as too mean or familiar for inquiry.

(To be continued.)
Metaphysical Magazine.



THE TIMES AND PHILOSOPHY OF SIR WILLIAM HAMILTON.

INFINITE REALITY.

THE name of Hamilton is closely associated with the expression 'Relativity of Human Knowledge.' The term may appear rather objectionable to superficial readers. All that the term means is that our knowledge is fluctuating, is inadequate, is uncertain, that all things are in a state of flux, all is becoming, not being. Knowledge therefore varies with different individuals and with the same individual at different times and under different circumstances. This theory of Hamilton can be taken to be a counterpart of the Protagorean theory of 'man is the measure of the universe.' On this theory we find that there can be nothing of absolute truth or falsehood in the world as there can be no agreement between any two people at any stage about a particular thing. Truth and reality alike disappear in the passing shadows of impressions. Hamilton certainly held no such theory. His doctrine is that of a mind or self with fixed necessary laws or conditions of knowledge, which yields a body of truths, permanent for the individual, and common to all human intelligences. This whole body of truths is not entirely at the mercy of a precarious experience, which may in the future

contradict them or reverse them; it is such experience as we have and shall have under our faculties and conditions of knowledge. But it does not exhaust the whole sphere of being and the whole possibilities of knowledge. It only prescribes the chief conditions of existence as revealed to us.

The Hamiltonian doctrine is in direct antithesis to that of Mill. Knowledge according to J. S. Mill is merely impression on the consciousness, a conscious subject being hardly allowed or provided for. There is a series of effects on the consciousness, impressions illegitimately supposed to be the effects of something known, non-mental—a hypothesis wholly unproved, nay, impossible of proof on the theory of John Stuart Mill. This knowledge possesses no stability nor is it common to all or a major portion of individuals. There is no possibility even of reaching another conscious individual. Mill's theory is a glorious medley of strange inconsistencies. He speaks at one time in the language of crudest realism, and he fails to notice that this is inconsistent with his sensational idealism, and that sensation is all we know, is, in fact, all that is. That we are un-

able to believe or imagine the reverse of the elementary mathematical truths in our present circumstances, needs no other explanation than the laws of association afford. If it be possible, as he allows, (*Examination of Hamilton's Philosophy*, p. 335) that $2+2$ may in another sphere, or under a different association, be thought equivalent to 5; that parallel lines may meet; that two straight lines may enclose a space;—then there is no certainty in any human knowledge, for the very principle of non-contradiction in thought is sapped. There is no longer possible a 'yes' against a 'no', the certainty of moral distinctions or their perpetuity. Some people applauded John Stuart Mill for the wonderful outburst in which he said (in p. 129) "I will call no being good, who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell I will go." Supposing even that any one has said that goodness as applied to God was not only not what we mean when we apply the term to men, but the very reverse of it, why should Mill object to so calling him? If even $2+2$ may equal 5 in another sphere, and a thing be thus exactly its very opposite, why should goodness in the end not turn out to be what it is not? On his own theory he has no answer.

The question regarding the Unconditioned, the Infinite or the Absolute is a question of the old Platonic days. It is perhaps the most important question which a man can put to himself, the deepest and the most stirring question which occurs in the reflective life of any one who rises to an earnest wrestling with the real problems of the universe in which he spends but a brief earthly life. What can I know of God, of that transcendent being, who is suggested to me at every turn by the relative, the limited, the imperfect of my ex-

perience? We are driven backwards in the chain of causation and we come at last to the Absolute cause at the beginning of all experience. Somehow or other that realm of being which transcends our experience, and yet is bound up with it, must touch the thought, the heart of man who earnestly lives, and who honestly puts a question about this life of ours. For the shadow of an Infinite is over all our little earthly life.

The question took a new turn under Immanuel Kant. He admitted a positive idea of the Unconditioned in several forms. The idea is no representative of anything actual or real. It cannot even be conceived by the understanding. It belongs to a faculty called Reason. The idea is empty because there is no intuition to feel it, no fact of experience corresponding to it. These so-called ideas are at least in respect of the world absolutely contradictory. We have equal reasons for believing a common cement of the world in time and none, that there is an unconditioned first cause and that all is under necessary causation, that there is a necessary being at the root of the cosmos and that there is nothing but the order of things. Reason, the faculty of Ideas lands us in absolute contradictions. It is at exactly this point that Hamilton takes it up, and calls for an analysis of the term 'unconditioned.' On the one hand it is a piece of verbal jugglery uniting two contradictory terms and reducing itself to no notion. On the other hand, it may be taken as what goes beyond relation, beyond our positive thought, endless regress into being or cause, or an absolute beginning in the form of a first cause. We have thus two propositions regarding reality above experience, subversive of each other as equally possible. With Hamilton we are simply unable to understand as

possible either of the two extremes, one of which however on the ground of their mutual repugnance, the mind is compelled to recognise as true. The philosophy of Hamilton is a philosophy of experience. It brings speculation down from the height of the Unconditioned, or the sphere transcending knowledge and experience, where man and the world have alike disappeared. His view of the absolute in any form is utterly beyond our conception. He does not deny the possibility of being or reality that is absolutely irrelative, what exists by and in itself, without relation to time, space or other being, without relation to any individual mind, but he holds this to be inconceivable by us, as incapable of yielding any basis for a demonstrative system of being. You cannot put yourself above relation and difference, above the conditions of experience and consciousness, in the sphere of unmanifested being, get at the prius of nature, yourself and God, and so exhibit these for what they are in their necessary relations. Any attempt to do so abolishes the fundamental law of the distinction between the knower and the known. They are all attempts to get behind consciousness and experience, and to show its genesis, the necessary genesis of all laws of knowledge. All difference between subject and object, self and not self, man and God, disappears, and we have supreme unity, the ultimate reality of speculative reason. The relation of difference and plurality lies at the root of all our knowledge, whatever be its object. God is known to us through experience as the cause of certain facts in experience, as the cause which reflects the character of those facts. But the requisite of the notion of God is more than a mere first cause; it is more than that of a blind force, for this might be omnipotent, yet not God. The

true conception is that of a primary, omnipotent cause, possessing of himself intelligence, morality and liberty. If it be true that intelligence in man, the only intelligence of which we have experience, be a consequence of matter, if matter be here first and originative, we must logically conclude, that as in man, so in the universe, the phenomena of intelligence and design are only in their last analysis the products of a brute necessity. "If the spirituality of mind in man be supposed a datum of observation, in this datum are also given both the condition and the proof of a God. For we have only to think, what analogy entitles us to do, that intelligence holds the same relative supremacy in the universe which it holds in us, and the first positive condition of a deity is established, in the establishment of the absolute priority of a free creative intelligence. It is only as man is a free intelligence, a moral power, that he is created after the image of God, and it is only as a spark of the divinity glows as the life of life in us, that we can rationally believe in an intelligent creator and moral governor of the universe. Should physiology ever succeed in reducing the facts of intelligence to phenomena of matter, philosophy would be subverted in the subversion of its three great objects, God, freewill, and immortality. True wisdom would then consist, not in speculation, but in repressing thought during our brief transit from nothingness to nothingness" (Metaphysics, Sec. II). We are further told in the same lecture that "the diety is not an object of immediate contemplation: as existing and in Himself, He is beyond our reach; we can know him only mediately through his works." The question naturally arises, Is this mediate knowledge, a sure and true knowledge? or, is it such a knowledge that we cannot be

sure of its truth, but may find it some day contradicted as to its essence and substance, if we ever come to know Being in itself?

The answer to this question seems to be that this knowledge of a divine cause is a true knowledge of what is and has been manifested. We cannot grasp God as he is or in all his manifestations completely. The world we know and through which we know God is not necessarily His one, His single, His whole manifestation. A God necessitated to develop himself is no God. An absolute cause, so called, under a necessity of manifestation, is no absolute or infinite reality at all. One line of development is all we could have under such a condition. It is restricted to this. This is a purely helpless absolute. A free consciousness above necessitation, above a single necessary determinate development, above all that we can see, or feel, or know about this world of ours, with all its grandeur and all its compass, manifesting itself, yet not complete or exhausted in the manifestation—this is for us the highest type of God. Such a God is unknowable and unknown.

The philosophy of Hamilton is an attempt to state the meaning and guarantee we have of reality as applied to man, the world and God. Metaphysics is a reflection, an awakening to the deeper recesses of things. In result the philosophy of Hamilton means spiritualism in regard to man, realism in regard to the world, broken and imperfect knowledge of God, a knowledge, therefore of the universe of things which is not systematic, yet sufficient for the moral and spiritual needs of man. He recognised the authority of experience as the only vindicable sphere of human knowledge. The electric force of intel-

lect is not to be measured by the degree of illumination which it casts over the field of human knowledge; it is to be gathered as well from the amount of vitality which it imparts to the minds through which it passes, and which it quickens to the life of thought and feeling and lofty speculative effort. And, if, besides this inherent power, we find in the man a free, generous, disinterested devotion to truth as truth, we get the highest quickening, the greatest ennobling possible from human intellectual effort. Few men have shown more conspicuously both these lines of power than Hamilton. He was a man among men, and to the place of a master in the dominion of philosophical thought and learning, he came, as has been said, as naturally as royally, as a prince comes to his throne. Hamilton has some strong passages in which he declares his preference for the pursuit of truth, over truth itself. The energy, the action, the intellectual development to which the search after truth gives rise,—that he held to be the highest end of education. "In action," he says, (*Discussions* p. 40), "is contained the existence, happiness, improvement, and perfection of our being; and knowledge is only precious, as it may afford a stimulus to the exercise of our powers and the condition of their more complete activity. Speculative truth is therefore subordinate to speculation itself; and its value is directly measured by the quantity of energy which it occasions,—immediately in its discovery—mediately through its consequences. Life to Endymion was not preferable to death: aloof from practice, a waking error is better than a sleeping truth."

G. R. S.

WHAT MAKE A NATION ?

(Continued from page 243.)

III. Commerce and Navigation.

A.—THE INDIAN COMMERCE.

1. Cotton Trade.—When *Vāratarvasa* had her own commerce and navigation then she was one of the foremost nations of the world. Now every thing, every aspiration, every hope of her children has been changed with the turn of time. Her modern history is blank of all commercial enterprises. Her twenty-eight crores of children are now dependent upon foreign imports for clothes, watches, and even needles! We have no manufacture of our own worth having. Hot European competition has dwindled the energy of Indian Mill-owners. India was once the seat of Cotton-trade. England learned cotton-trade from India. In the 17th century A. D., the East India Company first exported cotton goods from India to England. *Calico* was imported from Calicut. In 1678 the cotton goods were so much exported from India that cloth merchants in England, with the view to protect their own trade, made great agitation and in 1700 A. D. had the extraordinary Acts II and 12, William III. chapter 10, passed by the Parliament; according to which the buyers of Indian clothes had to pay a penalty of Rs. 50, the sellers Rs. 200 respectively. (See *How to Develop Productive Industry in India and the East?* Page 5).

Lo! what a gigantic agitation is now raised by the English millowners to obstruct the growth of Indian cotton goods, against the so-called abolition of the customs duties on the English cotton goods imported to this country!

The seats of ancient cotton trade was Dacca, Bengal, Coromandel, Masulipatam, Deccan, Surat, Agra, Burhampore, Ambica, Khirka, Santipore, Balasore &c. The Dacca-muslins or *Arvans* cost Rs. 400 a piece, weighing no more than 4 tollas.

2. The Silk Trade.—“The silk trade anciently was carried with India for more than sixteen hundred years. The time from which that trade first began to suffer from competition, was, when two Nestorian Monks, in the reign of Justinian smuggled out a few cocoons from China, in the interior of a hollow cane, they having previously become conversant with the mode of breeding and rearing the worms.” This introduced the culture of silk, having been confined for six centuries to the Greeks of the Lower Empire, spread a hundred years later to Sicily, and thence a hundred years later to Italy, whence it was introduced in France.” The seats of silk-trade were Maldah, Jangypore, Kasimbazar; of lace-making Benares and Lucknow; of shawal Kashmere. During the Mogul dominion Kashmere contained 40,000 shawl looms. And you can hardly find now one-fourth of that rich industry there.

“That the Hindus (Aryans) were in former time a commercial people, we have every reason to believe,—the labours of the Indian loom have been universally celebrated; silk has been fabricated immemorially by the Hindus. We are also told by the Grecian writers that the Indians were the wisest of nations, and in metaphysical wisdom they were certainly eminent, in astronomy and mathematics they were well,

versed ; this is the race who, Dionysis records :—(1) Assayed the deep, (2) Wafted merchandize to coasts unknown ; (3) Those who digested first the starry choir ; (4) Their motions marked and called them by their names."

The seats of Hindu Custom Houses were at Buryganga, Musiris, Mesoha, Sonarpore, Tamralipata, Cambay, Surat, Mosulipatam, Satganga and Hoogly. The finest carpets could be had at Masulipatam, Jaunpore and Nerwal. Agra was famous for blankets.

3. The Iron Manufacturies and Foundries.—Iron mines were worked in India at Kebrow in Kashmere, in Kamayon, at Kallinger, Gwalior, Indore, Neermul, Tattah, Monghyr, and in Beerbhoom. But the greatest workshop was the royal Foundry of Akbar at Agra. Now the Iron-centres are in the Isle of Elba, North America, Mexico and Brazil &c.

The Hindu Iron Pillar at Delhi is now fifteen hundred years old. It is a solid shaft of mixed metal upwards of 16 inches in diameter and about 60 feet in length. It contains 80 cubic feet of metal and weighs upwards of seventeen teres.

The monster gun at Agra is another proof of the great forging skill of the ancient Indians.

4. Brass Manufacturies.—The third instance is furnished by the vast gun of Bejahpore called *Malik-i-Maidan*, or the King of Plain. It is a brass ordnance, the like of which has not yet been turned out from the foundry of even the famous Krupp & Co., of Germany. The muzzle of this gun is four feet eight inches in diameter, the calibre two feet 4 inches, the length nearly fourteen feet, and weight forty teres! The biggest Woolwich Infant is not more than a 35 ton. But now the table is so turned against the Hindus that they cannot make a nib, a pin!

5. The Indigo-Trade.—The Indigo was exported from India. When Indigo, the most useful and substantial of all dyes, so largely produced in Bengal, was first introduced into Europe, it met with great opposition. It was considered a dangerous drug, and called "*Food for the Devil*," and by an Act of Parliament passed in the reign of Queen Elizabeth was ordered to be destroyed in every dye-houses wherever it could be found. The use of log-wood, as a dye, was also prohibited till the reign of Charles the Second. (*How to develop the Productive Industry in India?* P. 34)

6. The Mines and the Minerals.—There were, according to *Abeel-Fuzil*, mines of gold, silver, lead, and copper in Kamayoon. But where are they now? The gold mines are at present worked profitably in Australia, California, Ural mountains, Siberia, Brazil. Silver comes chiefly from south America, Bohemia, Hungary, Spain, Norway, Russia &c. It is estimated that the value of the silver raised annually, amounts to more than £ 5,000,000, and we poor Indians are saddled with an enormous amount of exchange-compensation-allowance, granted to the European servants of the Government for the unjust depreciation of the value of silver in the British India!

The most celebrated diamond mines were in Golconda. Other mines were also worked at Bejahpore, and Sambulpore in Bengal. Emeralds and other precious stones existed in Bundelkhond. Pearls were fished near Ceylon and Tuticorn. But where are they now? Why have these mines of Indian national wealth quietly disappeared? The Indian *Luchmi* goddess is no longer in India! She has gone—gone with the fall of the great Kuru-Pandu-Dynasty! The horrible *Kurukshattra* war, has brought about the present social and material ruin un-

to our mother-land ! Coal-mines, are now observable here and there. They indicate the poverty of the country. From diamond to steam coal—a great change indeed !

People anxious to know the extent of mischief India has had to suffer from these internal civil wars, should refer to *Mahabharat*, Tod's *Rajasthan*, Raja Yudhistira's *Life* by Rev. K. M. Banerjee, the *Abul Fazil &c.* The gloomy pictures are too harrowing to be exhibited here.

7. Foreign Exports and Imports.—The chief staple food wheat, is exported from India annually about 15,15,000 tons. The import of English medicines only amount to Rs. 37,00,000 ! The Indians, in Indian climate, when sick, have to depend on English drugs for cure ! The disappreciation of *sanskrit* language by the Indians has dealt a death-blow to the study of *Ayur Veda*, *Churak* and *Susruta* and the *Rashayana Veda* or Vedic Chemistry &c. "No one can read the rules contained in great Sanskrit medical works without coming to the conclusion, that in point of knowledge the ancient Hindus (Aryans) were, in this respect, very far in advance, not only of the Greeks and Romans, but of Mediæval Europe !" (*The Englishman*, October 1880).

The total amount of private exports as per Parliamentary Return from India, during the years 1881-91, by sea, was ... 899, 86, 33, 660
Do. do. by land 51, 53, 68, 905
Total Rs. 951, 40, 02, 565

For the Imports of the same period we had to pay ... 750, 38, 06, 816

Of this the private importation, chiefly by foreign merchants was annually ... 90, 95, 43, 860

keeping out of consideration* the value of gold and silver which was exchanged with many firms, between British India and other countries.

When with Indian Millionaires give up their laziness, and the young Indians, their hankering after "your most obedient servanthip ?" Then and then only can we expect of Indian trade regaining its lost position amongst the busy commercial countries of the world. We should not be content with 3½ per cent. paper-interest, on solid gold and silver investments. Morning papers are daily searched for by many rich men, for new loans or municipal debentures, but where is the *Will* to combine, and start firms and companies to better our social and national conditions ? Indiana is the widowed mother of many nations having no *nationality*, and of many units without any *Unity* ! Even husbands and wives, fathers and sons, brothers and sisters do not agree or mutually trust one another under the same paternal roof !

B.—THE NAVIGATION OF ANCIENT INDIA.

1. The sea-voyage was permissible to Indians.—People of modern culture are of opinion that India has had no Navigation proper with other nations, through the Atlantic or Pacific oceans ; that she was always caste-ridden and effeminate. But no. Even in the *Rig-Veda*, whose era is unknown, the allusion to *Samudra Jatra* is made *Veda-nava-Samudra* (*Mandala I, Sukta 25*) for customs duties &c. refer to *Manu*, IV. chapter 408, and chapter VIII. 157 ; *Ramayana Ayodhya Kanda*, 63, chapter 543 ; *Yagna Valka Sanhita, Gokurna Adhya* &c. The spices, such as cardimons, nutmegs, cloves &c. produced in India and the Indian Archipelago, used to be exported of

Arabia and Egypt (vide *Wilkinson's Ancient Egyptian Vol III.*)

2. The Aryan expeditions to distant Europe.—The Indian merchants had vast dealings with the Ancient Egyptians (vide Heeran's *Historical Researches, Egyptian, chap. IV. Note 70*), and with Phœnicians and Persians (*Ibid, Babylonian, chap. II*), and with China and Java (vide *Journal Asiatic Tome IV. IVC. series p. 265*).

A Hindu merchant Pooran, with others navigated the sea seven times, (vide *Journal of the American Oriental Society, Vol. I. page 284*).

Some Hindu Ambassadors were sent twice by a Pandu Raja to the Emperor of Rome—Augustus, about 2,000 years ago, of whom, one was a Brahmin, named Sarmana Charya. (*Ibid*).

Besides, Indian kings sent Ambassadors to the Roman Emperor—Antoninus Pius, Theodesias, Heraclius, Justinian (vide *Universal History &c. Vol. XX. pages 114 and 107*).

3 The Voyage of Indians to the German Sea!—"Pliny the elder, relates the fact after Cornelius Nepos, who in his account of a voyage to the North, says, that in the consulship of Quinices metallus celer, and Lucius Aframius (A. W. C. 694, before Christ 60) certain Indians, who had embarked on a commercial voyage, were cast away on the coast of Germany, and given as a present, by the king of the Suevians to Metellus, who was at that time Proconsular Governor of

Gaul. * * * "At present we left to conjecture, whether the Indian adventurers sailed round the Cape of Good Hope, through the Atlantic seas; or whether into the Northern seas; or whether they made a voyage still more extraordinary, passing the island of Japan, the coast of Siberia, Kamaschatka, Zembla, in the Frozen Ocean, and thence round Lapland, and Norway, either into the Baltic or the German Ocean." (*Tacitus*, translated by Murphy, Philadelphia 1853, page 506, Note 2).

All these historical facts go to prove the vast commercial enterprises of the ancient Hindus (Aryans). Now it remains to be seen how they navigated the Atlantic, the Pacific and other oceans without suitable ships of their own make. The English historians have kindly thrown some light on this most important subject.

"Many of the vessels of India, he (John Edye) gives us an account, illustrated correct drawings of their construction and were so admirably adapted to the purposes for which they were required, that notwithstanding their superior science, Europeans have been unable during an intercourse with India of two centuries, to suggest, or at least to bring into successful practice, one improvement."

(John Malcon, in the *Journal of the Royal Asiatic Society, No. I, Art. 1*).

B. R. CHATTERJEE.

(To be continued.)

ASTROLOGY.

CHAPTER IX.

ON THE MOON.

I. Characteristics :—She is feminine, nocturnal, cold, moist, and phlegmatic.

II. Influence :—Her influence is neither fortunate, nor unfortunate but the whole depends on the configurations she makes with the other planets. By reason of her proximity to the Earth, and the swiftness of her motion, by which she receives and transmits to us Light, and by the influence of all the superiors by her configuration with them, she becomes the most powerful significator.

III. In a Nativity :—(a) When she has rule in a nativity, a full stature with fair and pale complexion, she produces, round face, grey eyes, lowering brow, very hairy, arms, thick hands and feet, smooth body, inclined to be corpulent and phlegmatic.

(b) *Impeded by the Sun :—*If she be impeded by the Sun at the time of birth, she leaves a blemish on or near the eye.

(c) *Occidental and in evil aspect to Mars :—*If she be *occidental* and in evil aspect to *Mars*, the sight will be affected.

(d) *Well placed :—*If she be well

placed in a nativity, his *nature* will be soft, engaging manners and disposition ; a lover of the polite arts, and of an ingenious imagination ; fond of novelties, and given to travelling and rambling about the country, unstable, and providing only for the present time, careless of futurity, timorous, prodigal, and easily affrighted, but loving peace, desiring to live free from the world.

N. B.—It is said that if the native be brought up to *mechanical employment*, he will be frequently hampering with a variety of different trades, but pursuing none of them long together.

(e) *Unfortunate at the birth :—*If the Moon be unfortunate at the birth, the native will then be slothful, indolent, and of no forecast ; improvident, given to a drunken disorderly, and beggar life ; hating labour or any kind of business or employment.

(f) *Oriental :—*When *oriental*, she inclines more to corpulence.

(g) *Accidental :—*But when *accidental*, rather lean, awkward and ill-formed.

H. M. BANDYOPADHYA, F.T.S.

TULASI DASA.

THIS master whose character, as shown by his writings can only fill with love and admiration the heart of whoever reads them, flourished at the end of the 16th century and died in the year 1623. He is commonly known as the greatest poet of the deeds of Rama. But he was more than this, and

occupied a position amongst other authors of his time peculiar to himself. Far different from the founders of the Gokulo School, who had numerous imitators and successors, he lived in Benares unapproachable and alone in his niche in the temple of Fame. Disciples he had in plenty,—to-day they are numbered

by millions,—though he never founded a sect,—but imitators none. Looking back along the vista of centuries we see his noble figure standing in its own pure light as the guide and saviour of Hindustan. His influence has never ceased,—nay, it has ever increased and is still increasing, and it is impossible to over-estimate the work of him who first in India since the Buddha's time not only taught man's duty to his neighbour, but succeeded in getting his teachings accepted by a whole nation. His great work is to-day the one Bible of a hundred millions of people, and fortunate it has been for them that they had this guide. It has been received as the perfect example of the perfect book, and thus his influence has not only been exercised over the unlettered multitude, but over the long series of authors who followed him, and especially over the crowd which sprang into existence with the introduction of printing at the beginning of the present century. As Mr. Growse says, the book is in everyone's hands, from the Court to the cottage, and is read or heard and appreciated alike by every class of the Hindu community, whether higher or low, rich or poor, young or old.

HIS INDIVIDUALITY.

The secret of Tulasi Dasa's power is contained partly in his marked individuality, and partly in the fact that his main doctrines can be distinctly traced to the teaching of Ramanuja. He taught love to a personal God, to one on whom human nature could fix its affections, and not meditation on the abstract Brahma of Sankaracharya, an idea to which only the most trained intellects of India could attain. This personal deity had given man the Great Example, in becoming incarnate as

Rama, and this example taught mankind that devotion to the Supreme alone was not sufficient for salvation, but that to it must be united a generous love for the universal brotherhood of man. He touched not only those highest feelings of devotion to Him who is ineffable, which can be found in every human heart, if only they are sought for, but added to it that practical side, which is often so wanting in systems of Hindu philosophy, and taught man's duty to his neighbour also.

HIS LIFE.

Little is known of the poet's life, though many legends are connected with it. It is almost certain that he was a Sarayuparina Brahman, and was one of those unfortunate children, born under an unlucky star, called *Abhuktamula*,* who was abandoned, as was customary in those days, by his parents. He was picked up by some itinerant Sadhu who adopted him as his disciple, and gave him a moderate education.

He married and had a son, and afterwards, it is said at the instigation of his wife, gave up home and family, and became a wandering Vaishnava. He commenced his great work, the *Rama-charit-manasa*, better known as the *Ramayana* in the year 1574, and subsequently differing from his co-religionists on a point of discipline, moved to Benares where he finished it. Some score of works are attributed to him, but only twelve, six greater and six lesser, are certainly his. The principal of these are the *Ramayana*, the *Vinaya Patrika*, the *Krishnavali* (written after a visit to Gokula), the *Gitavali*, and the *Kavitavali*. Of these the *Ramayana* is incomparably his finest work. In it he is said to have exhausted every resource of the poetic art, and I myself consider that it is difficult to

* He is said to have been born in the year 1532 A.D. He died in 1623 A.D.

speak of it in too high terms. His characters live and move with all the dignity of the heroic age. Dasaratha, the man of noble resolves which a pitiless fate had doomed to be unfruitful; Rama, of lofty and unbending rectitude, well contrasted with his loving but impetuous brother Lakshmana; Sita, "the perfect woman nobly planned"; and Ravana, like Dasaratha, predestined to failure, but fighting with all his his demon force against his fate, almost, like Satan in Milton's epic, the protagonist of half the poem; all these are now as vividly before mind's eye as any character in the whole range of English literature. Then what a tender faithfulness there is in Bharata's character, which by its sheer truth overcomes the false schemes of his mother Kaikeyi and her maid, and with what close adherence to nature does he portray even the vilest of those who flit across his stage. Each has his own character and none is without some redeeming virtue.

There are, however, fine passages in his other poems. No one can imagine Tulasi Dasa as merely an ascetic. He was a man that had lived. He had known the pure pleasures of wedded life and the joys of clasping an infant son to his bosom. He had wandered far and wide and contracted intimate friendships with the greatest men of his time,—men of the world like Man Singh, Todar Mall, and Abdur Rahim Khanbhana. All this experience finds expression in his works. What can be more charming than the description of Rama's babyhood and boyhood in the commencement of the Gitavali, or the dainty touches of colour given to the conversation of the village women as they watch Rama and Lakshmana and Sita treading their weary way during their exile. Again, what mastery of words is there in

the Sunder Kanda of the Kavitavali throughout the description of the burning of Lanka. We can hear the crackling of the flames and the crash of the falling houses, the turmoil and confusion among the men, and the cries of the helpless women as they shriek for water.

HIS MODESTY.

The reasons for the excellence of this great poet's work are not far to seek. The most important of all was the great modesty of the man. The preface of the *Ramā-charita-manasa*, is one of the most remarkable portions of the book. Kalidasa may begin his *Raghuvamsa* with a comparison of himself to a dwarf, and of his powers over language to skiff on the boundless ocean; but from under these modest words there gleams a consciousness of his own superiority. His modesty is evidently mock, and the poet is really saying to himself, at the while; "I soon show my readers how learned I am and what a command I have over the nine poetic flavours." But (and this is another reason for his superiority) Tulasi never wrote a line in which he did not himself believe heart and soul. He was full of his theme, the glory and love of his master, and so immeasurable did that glory and that love seem that he counted himself as but dust before them. 'My intellect,' he says, is beggarly, while my ambition is imperial. May good people all pardon my presumption and listen to my childish babbling, as a father and mother delight to hear the lisping prattle of their little one.' Kalidasa took the tale of Rama as 'a peg on which to hang his garlands of graceful verses, but Tulasi Dasa wove wreaths of imperishable fragrance and humbly laid them at the feet of the God whom he adored.

“तत्त्वसिद्धिः ।”

Chhandogya-Upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

Vol. IV.]

AUGUST, 1896.

[No. 12.]

KEYNOTES.

AN American professor writes in one of the Philadelphia papers : “We boast of our Christian civilization as if it was a thing to be proud of, while the truth of the matter is, it is a thing to be ashamed of, and something Christ had very little to do with. Our daily papers are a compendium of crime and misery and that is enough to make one’s blood run cold with horror at the fiendishness latent in humanity.

“If Christ came to save the world, it looks, as if it were more of a failure than anything else ; for is not Christendom the worst of all parts of the earth for crime, drunkenness, war, licentiousness, poverty, want, disease and suicide ? No other people’s history gives such a record. We point with pride to our advancement, our inventions, our mechanical wonder, our homes, our sciences, our libraries, our art galleries, our armies and warships, our schools and colleges, churches, &c. Yes, it is a

beautiful picture to look on ; but its side, as seen from memory’s scroll, is so shaded with the dark cloud of human woe, painted by Time’s skeleton fingers with the hearts of throbbing blood and oceans of tears wrung from trusting, suffering humanity, that we are compelled to stop aghast as we look first on that picture then on this.”

What our reverend gentlemen say to the above ?

* * *

While Buddhism and Brahmanism have taught to the world a religion of universal peace and prepared its votaries for purely humane and philanthropic work, Christianity has taught people to invent machines of destruction in a never-ending succession. While Buddhism and Brahmanism have taught men to sympathize with the animal creation and to lead the life of a strict vegetarian,

Christianity could only produce a set of blood-thirsty monsters bent on devouring the animal creation over which he is destined to rule. After a trial of nineteen centuries Christianity has proved a failure and its broken remnants are soon destined to pass away with the advance of science.

* *

Very truly a modern philosopher has said that the Universe is an enormous Will bursting into life. The Hindu name for *Prakriti*, the *Primeval Nature*, is Will (इच्छा). The universe with its infinite laws and grand manifestation of power is a revolution of the infinite Will and an expression of the natural pulsation of the eternal mind. The material universe is a manifestation of spirit, the expansion of the eternal will known as *Prakriti*. Manifestation is a natural process and its necessity is inherent in the Divine Will,—*Prakriti* (प्रकृति).

* *

SEVEN CLASSES OF DREAMS. The seven classes of dreams within the limit of *Swapna* consciousness are :

1. The chaotic, monstrous, and troubled dreams ; arising from physical disorders, indigestion, mental troubles, and similar external causes.

2. The vague and undefined dreams ; in which pictures only half formed impress themselves in rapid succession upon the brain and hence appear quite obscure and confused on awaking.

3. Warning dreams, which occur to the mind as pictures, in the astral light, of events about to happen ; or they may appear as living scenes in which the dreamer either takes an active part, or remains passive, or remains a passive spectator. These are not necessarily connected specially with the life of the dreamer for

they frequently have reference to the lives of others, known to him, but are not themselves susceptible to these subjective impressions.

4. Retrospective dreams, having reference to events which have already taken place in this or preceding incarnations.

5. Dreams resulting from the will of others, good or bad, who desire to impress the sleeper with thoughts, towards future action. The ordinary man must be wide awake and equipped with a very powerful will in order to effect these impressions upon a sleeping person ; but the adept need not necessarily be awake in order to produce this result, because his state when away from the body is above the states of either *Swapna* or *Sushupti*, as has been said. With regard to the reception of thoughts during sleep which afterward have effect in the waking life of the individual, this is a fact not sufficiently well known to most people ; but it is nevertheless a potent factor in daily life, and more could be said on this point when discussing consciousness.

6. The next kind of dream is the allegorical, which, under more or less beautiful and spiritual imagery, is intended to convey to the mind some idea of a subjective reality or truth. The impression is that truth clings to, or more properly speaking, is held by the consciousness of the waking person, although the brain may not contain the images under which it was conveyed.

7. Prophetic dreams are the highest class of conscious impressions received in the *Swapna* state. They are impressed upon our consciousness by the Higher Self, and as such are plain and clear. Many instances of this kind of dream appear in the various Scriptures, and are spoken of as being received by means of a voice.—*Notes and Queries*.

* *

All Paris has been greatly moved by the revelations of a medium named Mlle. Conedon, who, while in a state of trance professes to declare, to people their past, their present, and their future. M. Gaston Mery, a well-known man of letters, was deputed by *Le Temps*, one of the most serious and influential of the Parisian dailies, to visit this lady and report upon her. And this is what he says :—

“In a clear voice and without our having asked anything of her she spoke to us of our character, our past existence, and our projects for the future. The details are sufficiently precise and in what relates to the past and present exact. We could not help feeling sensation of astonishment.”

The spirit who controls her gives the name of “Gabriel,” and whomsoever he may be one thing appears to be pretty certain, that the wonderful accuracy of her statement—leaving her predictions out of question for the present—is producing a profound impression upon the minds of the most sceptical in a city which, at the present time, is full of spiritual unrest.

* *

He is truly poor who desires all.

* *

It is very curious to find mis-statements and perverted interpretations of the original Hindu religion by the leaders of the opposite camp (especially the Brahmos and the Missionaries) now and then, even after the thorough exposition which the Hindu system is receiving at the hands of its native and foreign expositors. This is partly, no doubt, due to prejudice and partly, to the inherent tendency of the human mind to regard one's pet theories as superior to all others. In such a civilized epoch of the history of the

world as the Nineteenth century, it is hard to believe that an educated man can put faith in the theory of personal creation,—a creation which is the outcome of the arbitrary will of an arbitrary God.

Unity and the Minister (a Brahmo paper) in an article headed “Polytheism and Pantheism” tries to misrepresent Hindu pantheism (whose true meaning it purposely fails to understand) in a singular way and defends its theory of personal creation in a manner which is repugnant to every rational mind. We have nothing to say, at present against the position which it has taken but will simply observe that theories which defend personal creation in spite of the glaring facts of modern science are suited only to the semi-barbarous section of humanity. It is so repugnant to the developed knowledge and faculties of the Nineteenth century man as well as to the student of the Vedanta and Sankhya that instead of trying to combat it, it should be dismissed with silent contempt.

* *

The best theology—a pure life; the best philosophy—a contented mind; the best education—self-knowledge; the best statesmanship—self-government; the best medicine—cheerfulness and temperance; the best art—painting a smile on the brow of childhood; the best sense—extracting sunshine from a cloudy way; the best war—to war against internal evils and selfishness; the best music—the laughter of an innocent child; the best journalism—printing the true and beautiful on memory's tablet; the best mathematics—that which doubles the most joys and divides the most sorrows; the best biography—the life which writes charity in the largest letters; the best telegraphing—flashing a ray of sunshine into a gloomy heart; the best navigation

—steering clear of the lacerating rocks of personal contention; the best diplomacy—effecting a treaty of peace with one's own conscience; the best engineering—building a bridge of love, faith and trust over the river of death; the best currency—Purity; the best standard—Love.

* *

Alfred Wallace the great scientist writes to an editorial contemporary that he believes that the individual human spirit is developed *in* and *by means of* the body, and that the mental powers and faculties of the spirit are developed along with, and by means of, the brain. "When it leaves the body it possesses the exact grade of development and amount of knowledge it had acquired in the body, the spirit of a child possessing the mind of a child, and of a philosopher the mind of a philosopher. The statement that 'size of brain is one of the most important elements which determine mental power or capacity,' is in perfect harmony with the other statement that it is 'spirit alone that feels, and perceives and thinks'; though, so long as the spirit is in the body, it does so by means of the brain and nervous system which formed an essential condition of its development. If this were not so, if the spirit were mentally independent of the organism it is here bound up with, there would be no close relation between the mental powers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they got rid of the body, would be alike in mental power and knowledge. But all the facts and all the teaching of spirit phenomena show us that this is not so, but that the spirit is exactly what it was here, and starts on its further development from the exact point it had reached here."

* *

Swāmi Vivekānanda concluded one of his class lectures on Karma Yoga, delivered at New York, in the following words:—

"I will tell you in a few words about one man who carried it (Karma Yoga) into practice. That man was Buddha. He is the one man who ever carried this into perfect practice. All the prophets of the world, except Buddha, had external motive power to move them. The prophets of the world, with his exception, can be divided into two sets, one set who say they are gods come down on earth, and the other who say they are messengers from God; and both draw their impetus from outside, expect reward from outside, however spiritual may be the language they use. But Buddha is the only prophet who said, 'I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to whatever truth there is.' He was absolutely without motive power and what man worked more than he? Shew me in history one character who went so high above all; the whole human race has produced but one such character; such high philosophy; such sympathy; this great philosopher, preaching the highest philosophy, and having sympathy for the lowest animals, and never making any claims. He is the ideal Karma Yogin, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born; beyond compare of all others, the greatest combination of heart and brain that ever existed, the greatest soul-power that was ever manifested. He was the first great reformer the world ever saw. He was the first who dared to say, 'Believe not because some old manuscripts are produced, believe not because it is your national belief,

because you have been made to believe from your childhood, but reason it out, and after you have analysed it, then if you find it will do good to one and all, believe it, live up to it and help others to live up to it.' He works best who works without any motive power, neither

for money nor anything else, and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as to transform the world. This is the very ideal of Karma Yoga."

ANCIENT SANKHYA SYSTEM.

(Continued from page 329.)

THE distinction between *Mula-prakriti* (मूलप्रकृति) and its products has been previously shown. They possess opposite attributes. In the next place, the attributes that are common between them are described :

लिखुषमविवेकि विषयः सामान्यमचेतनं

प्रसववर्जि ।

व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च दुर्मान ॥

The qualities in which the discrete (व्यक्त) and the undiscrete (अव्यक्त) principles agree are enumerated one by one : both *Prakriti* and her products are indiscriminative, objective, irrational, and prolific. Both of them have the three qualities, viz: *Satwa*, *Raja*, and *Tama*. (Indiscriminative = non-intelligent ; objective = common to all ; irrational = free from the perception of pain, pleasure, and dullness ; prolific = productive of other entities). The characteristics of the discrete and the undiscrete principles have been set forth above in order to show that *Purush* (consciousness) is the very reverse of *Prakriti* in everything. According to the Sankhyas the knowledge of *Purush* can only be gained by the

thorough knowledge of *Prakriti*. We are made up of two factors, so to speak viz., *Prakriti* and *Purush*. If we thoroughly realize the nature of the former, we shall be able to realize the nature of the latter also. *Prakriti* (प्रकृति) is manifested, *Purush* (पुरुष) is unmanifested ; consequently the study of *Prakriti* is far more easy than the study of *Purush*.

Realize *Prakriti* in all its infinite manifestations through the twenty-four principles laid down by Kapila and you will be able to know the true nature of your self which is veiled by the manifestations of matter. The knowledge of the distinction between consciousness and unconsciousness is the root of the knowledge of self. Consciousness divested of all forms and attributes is the real self of man. The study of matter is therefore necessary for the true knowledge of soul.

In the latter part of the Sloka it is said that *Purush* (पुरुष) is the very opposite of *Prakriti* as the latter is composed of attributes and the former is free from every trace of the same.

जीवमोति विचारहेतुं सामान्यमज्ञेयं

नेवर्थात् ।

The above Sloka is devoted to the exposition of the three qualities, *Satwa*, *Raja*, and *Tama*. Pleasure is the characteristic of *Satwa*; pain is the characteristic of *Raja*; unconsciousness (बोध) is the characteristic of *Tama*. That particular characteristic which is the nature of one quality is absent from the remaining two qualities. In our experience, the happiness derived from Samādhi may be characterized *Satwa* in the true sense of the word; the dullness and unconsciousness experienced in deep sleep may be characterized as *Tama* in the true sense of the word. The unrest felt in the waking state is *Raja*. In the state of *Satwa*, the mind is at rest but self-illuminated; in the *Tama* state it is devoid of self-knowledge; but in the *Raja* state it is in perpetual unrest. This is the psychological view of the above qualities.

According to the modern Sāṅkhya philosophy the three qualities are not only attributes but real objects which have an independent existence apart from consciousness. On the contrary, according to the ancient Sāṅkhyas the qualities are merely qualities whose substance is consciousness itself. The independent existence of attributes without an enjoyer shows that nature is devoid of purpose,—an assumption which no close student of nature is ready to admit. Why was the mighty fabric of the planetary chain framed and what can be the purpose of this long and weary course of evolution, had there been no consciousness to enjoy it? The universe would have been the play of soulless forces and evolution the fantastic dream of a disordered brain had there been no mind to perceive the phenomena of matter. The groups of attributes which go by the name of material objects can not be the substance for the simple

reason that the human mind can not conceive of two attributeless objects existing side by side. If *Prakriti* be an attributeless substance what should we think of *Purush*, i. e., should we regard it as a substance or as an attribute? We can not evidently regard it as an attribute for the whole drift of Hindu religion and philosophy is against it. And as there can not be two attributeless substances we can only come to the conclusion that that *Purush* is consciousness and *Prakriti*, the attribute.

सत्यं ब्रह्म प्रकाशकं विदुषु पदमश्रितं चरं च राजः
युक् वरचकमेव ततः प्रदीपवद्भासितं वृत्तिः ॥

The predominance of *Satwa* (सत्त्वः) makes the body light, the intellect and the senses luminous. The predominance of *Raja* (रजः) urges one to action and makes him disturbed in mind. *Tama* (तमः) makes the body heavy and the senses inadequate to the performance of action.

From the above it appears that the above qualities are opposite in action. If so, how can they act together in bringing about a common object, i. e., creation. In answer to the above it is said that the existence of one of the three qualities depends upon the other two, though they are of an opposite nature. By their mutual co-operation and working on different lines they bring about the phenomena of creation.

Prakriti is also composed of the three qualities of which its products are made for the former is the cause and the latter its effects. As is the nature of the cause, so is the nature of the effect. As is the nature of the clay so is the nature of the pot which is made out of it. He who knows fully the discrete principles knows also the undiscrete principle, for the latter is simply a remote

condition of the former. The fig tree only produces figs and nothing else. *Prakriti* which is full of attributes only gives birth to objects composed of the three attributes and nothing else. It should be borne in mind that strictly speaking there are not three attributes viz., *Satwa*, *Raja* and *Tama* but that the various qualities of *Prakriti* are classed under the above three heads.

It has been conjectured by some orientalists that the above three kinds of attributes of the Sankhya philosophy correspond to the primary forces of nature such as the centripetal and centrifugal and these forces reach the condition of equilibrium during the time of *Pralaya* or universal dissolution. The above statement appears to us very vague for we fail to have any conception of force apart from the material substance on which it acts. If the forces during *Pralaya* reach the state of perfect equilibrium how is that equilibrium again broken at the beginning of a new cosmic evolution?

It has been said before that *Satwa* (सत्त्वः) is light, *Raja* (रजः) is neither light nor heavy and *Tama* (तमः) is heavy. It is a matter of experience with the *Yogis* that just at the beginning of the *Samadhi* trance their body becomes lighter and lighter till it appears non-existent when the trance state is complete. On the other hand, we find that at the approach of sleep, the body gets heavier and heavier till unconsciousness reigns supreme. The waking state is neither light nor heavy as compared with the above; consequently it is a state of unrest, sometimes the balance turning towards *Satwa* (सत्त्वः) and sometimes towards *Tama* (तमः). The waking and the

dreaming states are states of mental unrest where objects appeal to our senses and where the mind is running from one object to another. But this state is preferable to the state of deep sleep as in the latter we remain unconscious and have, therefore, no chance of reaching the state of *Satwa* (सत्त्वः).

Indiscrimination or unconsciousness is the pervading characteristic of *Prakriti* (प्रकृति) as well as of her products. This is the chief characteristic of nature which distinguishes it from *Purush* (consciousness). Though there is an eternal law acting through all the manifestations of *Prakriti*, though its evolution and dissolution are harmonious and rhythmical yet all this order is natural to *Prakriti* just as liquidity is natural to water. Nature whether in her manifested or her unmanifested form is totally devoid of consciousness, and if we find the latter in her higher products such as *Buddhi*, *Ahankâr*, *Mahat* we should regard it as the reflection of consciousness and nothing more.

In taking a short resume of the discrete and the undiscrete principles as set forth in the Sankhya philosophy, we find that the *Prakriti* of the Sankhyas is a subtle, unconscious, and all-pervading principle which undergoes evolution and dissolution according to its own fixed laws. We can not have any idea of *Prakriti* simply because it is beyond our intellect or, in other words, because intellect is its product. For this reason it is termed *Avyakta* (that which can not be brought within the scope of intellection). Still, though we are not face to face with *Prakriti* and though it is beyond the scope of our intellect, yet we infer its existence by reasoning. It is so subtle that atoms are the fourth stage of its differentiation and so unlike its manifesta-

tions that if it may be compared with anything known to us it may be compared with the infinite space. It has been stated that at the end of universal dissolution the three qualities composing *Prakriti* reach the state of equilibrium. It is sometimes objected that how is this equilibrium broken again at the beginning of a new evolution? The *Purush* of the Sankhya philosophy is inert and a new evolution can not be brought about by its means. In other words these critics assume a state of *absolute* equilibrium which is impossible from the nature of things. The very conception *equilibrium* implies *want of equilibrium* and vice versa. Everything in nature is relative and its every stage is transitory. The force which destroys the equilibrium of the three qualities *does not exist outside nature* but it is a part and parcel of nature itself. If we demand a state of *absolute equilibrium* we can as well demand a state of *absolute dissolution* as well as a state of *absolute evolution*. In other words, we like to see eternal permanence amidst the transitory phenomena of nature. Our experience of nature shows that its one stage is continually passing into another and there is hardly a pause in the change of natural phenomena. How can we then expect *absolute equilibrium* in the evanescent stage through which nature passes.

बहुतबारीकसात निपुणादिनिर्बन्ध

विज्ञानात् ।

इत्येवमिदं प्रमाणं चेद्वैतार्थं प्रयुजेत ॥

In this Sloka, reasons are assigned for the existence of *Purush* (पुरुष).

Wherever in nature we find an assemblage or arrangement of sensible qualities, we also find that the arrangement is made for some one's enjoyment. Material objects are irrational. Hence without a rational being there can be no purpose whatever in the arrangement of the various material objects in a systematic order.

In the next place, the very conception that there is an object composed of the three qualities implies its opposite, i. e., an object which is devoid of the three qualities. Hence, there must be something which is devoid of the three qualities.

Again, there is the superintendence of the soul in the shape of *Mahat* (महत्), *Ahankar* (अहंकार) &c. by means of which evolution proceeds. This superintendent is a conscious being. Soul exists because there is an enjoyer and something to be enjoyed. The enjoyer must be different from the thing enjoyed. Nature is irrational so there must be a rational being to enjoy the various qualities of nature. This rational being is soul. There is also a tendency in us to be separated from the influence of the qualities. This longing for abstraction also implies the existence of soul.

OUR EXCHANGES.

SHALL WE LIVE AFTER DEATH; AND, IF SO, HOW?

THE EVIDENCE OF FACTS.

BY ALFRED R. WALLACE.

TO the new edition of Dr. Wallace's well-known book "Miracles and Modern Spiritualism," which has just been published by Mr. George Redway, the veteran scientist has prefixed a new preface, which, being in fact a valuable fragment of autobiography, deserves to be rescued from the oblivion which too often attends prefaces. It makes no claim to be autobiographical, for Dr. Wallace modestly introduces it as a few notes of the changes of opinion that he has witnessed on the subject in the last fifty years, for Dr. Wallace's acquaintance with psychic phenomena dates back now for more than half-a-century. Without further preface of my own I will introduce Dr. Wallace's remarks, calling special attention to his sensible observations as to the difficulty of accepting the alternative hypothesis which attributes all psychic phenomena to our second self; a self which, if this be so, unfortunately, whatever other attributes it has, starts with the disadvantage of being a confirmed liar, for the one thing it will never do is to admit that it is what it is.

MESMERISM: MY STARTING POINT.

Dr. Wallace says:—

It was about the year 1843 that I first became interested in psychical phenomena, owing to the violent discussion then going on as to the reality of the painless surgical operations performed on patients in the mesmeric trance by Dr. Elliotson

and other English surgeons. The greatest surgical and physiological authorities of the day declared that the patients were either impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing their patients; and Dr. Elliotson was described as "polluting the temple of science." The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

PERSONAL EXPERIMENT THE ROAD.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves in certain directions, or of any special sense, every kind of delusion produced by suggestion, insensibility to

pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions, as to satisfy me of the genuineness of the phenomena. I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained, more or less satisfactorily to themselves, as not being essentially different from known diseases of the nervous system; and of late years the more remarkable of phenomena, including clairvoyance both as to facts known and those unknown to the mesmeriser, have been established as absolute realities.

REICHENBACH'S RESEARCHES.

Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how these were scouted by the late Dr. W. B. Carpenter and Professor Tyndall, and how I was pitied for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic Church, were always looked upon by sceptics as gross imposture,

and the believers in its reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louise Lateau was thoroughly investigated by sceptical physicians and could be no longer doubted, the facts were admitted; and when, later on, somewhat similar appearances were produced in hypnotic patients by suggestion, the whole matter was held to be explained.

PSYCHICAL RESEARCH.

Second-sight crystal-seeing, automatic-writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other inquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy.

Trance mediums who give similar information to that obtained through crystal-seeing or automatic writing have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subjected to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case, and that, howsoever the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

ITS RESULTS.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone or

by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the advent of gas; but so far from this being the case, there is ample testimony at the present day to phenomena which come under these categories.

In this connection also we have not merely appearances which may be explained away as collective hallucinations, but actual physical phenomena of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force guided by intelligence which is yet not the force or the intelligence of those present. Records of such phenomena pervade history, and during the last century, and especially during the last half-century, they have been increasingly prevalent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to imposture. From personal knowledge and careful experiments I can testify that some of these physical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all the other cases, in their recognition as facts which any comprehensive theory must recognise and explain.

SPIRIT PHOTOGRAPHS.

What are termed spirit-photographs—the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters—have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the matter has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers; who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who had only ignorance and incredulity to qualify them as judges in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there.

THE THEORY OF THE SECOND SELF.

Lastly, we come to consider the claim of the intelligences which are connected with most of these varied phenomena to be spirits of deceased men and women; such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of this sort are numerous in spiritual literature as well as in the publications of the Society for Psychical Research, but at present are regarded as inconclusive, and various theo-

ries of a double or multiple personality, of a sub-conscious or second self, or of a lower stratum of consciousness, are called in to explain them or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained; yet this cumbrous and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit-world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific scepticism. The belief of the uneducated and unscientific multitude, however, rested on a broad basis of alleged facts which the scientific world scouted and scoffed at as absurd and impossible. But they are now discovering, as this brief sketch has shown, that the alleged facts, one after another, prove to be real facts, and strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human beings or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and scepti-

cal with little or no modifications of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, *a priori*, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts.

SPIRIT RETURN A SCIENTIFIC THEORY.

For myself, I have never been unable to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. The "second" or "subconscious self," with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific," is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.

REASSURING CONCLUSIONS.

This very brief and very imperfect sketch of the progress of opinion on the questions dealt with in the following pages leads us, I think, to some valuable and reassuring conclusions. We are taught first that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstition is ~~now shown to have had a basis of fact.~~ Secondly, those who believe, as I do,

that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions the assurance that so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.

[It is cheering to hear so sanguine an estimate as to the ultimate triumph of truth from the veteran scientist].

HIS BOOK AND WHAT IT CONTAINS.

Dr. Wallace's book is well known, and has long been generally recommended as a useful introduction to those who, although sceptical, are disposed to pay attention to psychic phenomena. In this third edition, the text has been carefully revised. Dates have been inserted, and a few additional facts have been added, either in the body of the work or in footnotes. Dr. Wallace has also added chapters of "Apparitions" and "Phantasms" which appeared in the *Arena* of 1891. The following is his table of Contents:—

An answer to the arguments of Hume, Lecky, and others against miracles.

The Scientific aspect of the Supernatural—

- I.—Introductory.
- II.—Miracles and modern sciences.
- III.—Modern miracles viewed as natural phenomena.
- IV.—On force, animal magnetism, and clairvoyance.
- V.—The evidence of the reality of apparitions.
- VI.—Modern Spiritualist: evidence of men of science.

VII.—Evidence of literary and professional men to the facts of modern Spiritualism.

VIII.—The theory of Spiritualism.

IX.—The moral teachings of Spiritualism.

X.—Notes of personal evidence.

A defence of modern Spiritualism.

Are there objective apparitions?

What are phantasms, and why do they appear?

Appendix to "A Defence of Modern Spiritualism."

THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

"The first experiment in my investigations regarding the mind consisted in giving certain animals an extraordinary and excessive training in one mental faculty—e.g., seeing or hearing—and in depriving other animals, identical in age and breed, of the opportunity to use that faculty. I then killed both classes of animals and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any animal of like breed ever possessed.

"These experiments serve to localize mental functions, and, above all, to demonstrate the fact that more brains can be given to an animal, or a human being, in consequence of a

* Director of the Laboratory of Psychology and Psychurgy, Washington, D. C. A personal interview, especially reported for THE METAPHYSICAL MAGAZINE, by George J. Manson.

better use of the mental faculties. The trained dogs were able to discriminate between seven shades of red and six or eight of green, besides manifesting in other ways more mental ability than any untrained dog.

"The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses (detection of heat and cold) was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differences in temperature unrecognizable by other children of its age.

"Under usual circumstances and education, children develop less than ten per cent. of the cells in their brain areas. By processes of brain-building, however, more cells can be put in these otherwise fallow areas, child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill. If the child has manifested artistic ability, this course of brain-building will not only increase that talent but provide supplementary development to prevent one-sidedness and disease.

"In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate which indicates the presence of a chemical compound produced by the

emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

"I have succeeded in entirely eliminating vicious propensities from children with dispositions toward cruelty, stealing, or anger. In curing a bad habit I would, for every evil tendency, image, or craving existing in the same parts of the brain, create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and new ones had been formed. This process does not require the assent of the patient any further than to take the course of studies. He may even not desire to abandon a certain practice or habit, but may wish to continue his evil course; yet, by the force of brain-building, that motive can be eliminated.

"This system of developments can be applied to regulate the assimilative processes, the diseases of which are dyspepsia, alcoholism, etc. A woman unable to eat fatty or greasy substances, even in the smallest portions, was by this system trained to take them in normal quantities. The alcohol habit, when not engendered by the habitual and excessive use of liquors, can originate through a certain derangement of the stomach and the brain-cells that govern it. Indigestion, accompanied by fermentation of sweets, creates a small amount of alcohol in the stomach.

This alcohol produces a stimulating effect which the patient misses when the fermentation is arrested by the alcohol itself, or by a change in the food. The first step toward curing this habit consists in forming another series of brain-structures of the different stages relating to previous experiences, not merely with intoxicants but with foods in general. The creation of at least a hundred times as many morally-functioning cells as there had been immorally-functioning cells will cause the craving for stimulants to disappear. It is possible in three months' time to develop brain-structures which will cause a patient to feel disgust for what he had previously relished and desired.

"The late Prentice Mulford says, in one of his pamphlets, that 'to think success brings success.' Unfortunately, however, such effort has but a limited effect in the usual business life. Aside from lack of training or of knowledge, present defects in business life result from an improper classification of the memories and an erroneous use of mental faculties. The mind is usually filled with disordered, disquieting memories which, as a rule, are accompanied by an equal number of pleasant or unpleasant experiences. Wearisome, unpleasant memories weaken health and do not generate thought-energy. Cure is accomplished in expelling these by another crop of wholly pleasant memories, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties.

"I have been asked how far this new science is related to phrenology. Phrenology had the misfortune of falsely locating every mental function. For instance, sight was placed near the middle of the eyebrow, whereas its true position is in the back of the head. The absence of all memory-cells predominant in any

mental faculty could not be discernible through the skull or scalp, because such absence would not change the cerebral cortex of that part of the brain as much as the tenth of an inch. There is, however, alike in man and animals, a general conformation, not merely of the head but of the entire body, which gives us some knowledge of the mental capacity. This will be obvious to any one who observes the facial angles and other characteristics among monkeys and the lower races of human beings.

"These discoveries, by giving to individuals a better use of the mind, open a new epoch in the methods of progress and civilization. It is the mind which creates sciences, arts, and institutions—which knows, suffers, and enjoys; and it is the mind that must continue to do all that is done. Give to people more mind, and all undertakings will be ameliorated, and better results accomplished. Give them more moral minds, and the evils of society will gradually disappear. If it is possible to give more mentality to people, then at last, through scientific experimentation, we have reached a fundamental law of morals.

"If you will remember that it is the mind that thinks, feels, knows, and performs physical labor; that it is the mind that rages, plots, and exercises all propensities, whether moral or immoral—then you will understand my meaning when I say that every act is right which, in its immediate or remote consequences, gives us more mind, or a better control and use of the mental faculties; and every act is wrong which, immediately or remotely, produces the opposite result. There can be no other right or wrong. An evil memory promptly antagonizes the functioning of the good memories, slowly poisoning not only the body of which the memory is a part, but memory itself.

"A statement made some months ago, by being falsely reported, has done me much harm. I was alleged to declare that sin is pink in color. It is, however, as inaccurate to speak of the color of sin as of the moral qualities of a vacuum. If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced; and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors.

"My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character.

"The various methods of mind cure, faith cure, laying on of hands, and similar processes that have come down to us from remote ages, have each some sort of a fundamental verity. One aspect of the truth has been seen, but it is generally combined with many mischievous practices and beliefs, and is seldom scientifically applied. My experiments prove that the mind activities create the structures which the mind embodies, or manifests. In addition to massage, diet, regulation of surroundings, etc., modern medicine will eventually evolve methods of brain-building to effect cures. Simple belief that you will get well will, in a measure, produce nutriti-

ous products and stimulate the health of the entire body. The indulgence of certain emotional states will do the same. To achieve any certain result, however, the process must begin with the first stages of brain-building and be pursued systematically to the higher stages, in order to create in the brain those structures which govern different portions of the body. This can best be done by the methods I have described.

"The value of this new science will be better understood when we remember that mind underlies all sciences, arts, and institutions. The mind has produced all our paintings, poems, literatures, languages, architectures, governments, and religions. Your mind is, to you, the most momentous and important fact in the universe; for without your mind, what would be the universe and its possibilities to you? Take away your mind, and what would there be left? To your own mind you must always look for guidance. If you can get more mind, or a better regulated mind, you will fundamentally and directly promote all your undertakings. You will be better able to apply whatever knowledge you possess.

"Real progress among peoples is the degree of their mental development. To test this statement, imagine progress in civilization which at each step produces less and less mind! To give people more mind is at once to promote all reform and all progress. If evolution did not lead to more mind, it would be retrogression."

(To be continued.)

A REMARKABLE OCCURRENCE.

The following story, strange as it may appear, is true in every detail.

and the facts could easily be proved in any court of law.

In October 1890, T. B. Garrison, now of Ozark, Mo., was a miller at Fordland, on the Kansas City, Fort Scott & Southern Railroad. He was then thirty years old and married. About ten o'clock one evening, while attending a religious meeting, the miller was seized with an irresistible impulse to see his mother. Though left in charge of their infant child, while his wife, one of the converts, went to the altar, Mr. Garrison made no delay. Giving the child to a friend who stood near, he hurriedly left the church.

Stopping at his home to explain his departure, Mr. Garrison was strongly urged by his mother-in-law to abandon his unreasonable determination. But he was deaf to all opposition.

The widowed mother lived with Mr. Garrison's sister in a log cabin near Ozark, about eighteen miles west of Fordland. Before Mr. Garrison reached the station, the train which would have taken him eight miles of his journey had steamed away in the darkness. No thought of turning back, however, entered the man's mind. He started at once to walk the entire distance, following the railroad to Rogerville (ten miles east of his mother's home), and then a wagon road leading down the slope to Ozark. As he travelled this lonely path his thoughts were constantly with his mother—not with any apprehension of sickness or danger, but he felt strongly drawn toward her.

About three o'clock in the morning Mr. Garrison reached her cabin. The door was fastened, as usual, with latch and string. Passing his knife-blade through the string-hole, he lifted the latch, thus effecting an entrance without waking his sister. He called his mother, and receiving no answer became alarmed.

The second call aroused his sister. A candle was then lighted, and an examination disclosed the startling fact that the mother had been dead for some time!

Mrs. Garrison had retired about ten o'clock the night previous, feeling as well as usual, though not in robust health. During the day she had attended the funeral of a neighbor; but otherwise nothing out of ordinary routine had occurred. The cabin consisted of one room only, but mother and daughter slept in separate beds. The younger woman heard no straggles in the night, and, had it not been for her brother's strange visit, would probably have slept till day.

The above facts have been much discussed, and a few days after Mrs. Garrison's death the St. Louis, *Globe-Democrat* published a full account of the affair.

Metaphysical Magazine.

CURIOSITIES OF MESMERISM.

Frank Alderman, who is considerable of a mesmerist in an amateur way, has recently been entertaining private parties of ladies and gentlemen with specimens of his powers over a world unseen by the describers when in their regular mental state, and unknown to Mr. Alderman, their questioner.

One evening a party of well-known doctors, lawyers, and other professional men, together with a number of ladies, gathered at a private house to test these powers. Mr. Alderman brought with him a boy of about fifteen years, Arndt by name, who works in the linseed-oil factory. The boy was placed in a chair and was speedily put to sleep. To the fact of his somnolence the doctors testified. The boy was then told to go (mentally) to a certain number on the Brush

Farm Street and to tell when he had got into the door. He soon announced his arrival, and was sent up-stairs. He got into a small room which he said was dark; then he was directed to another room, which he said was lighted by a shaded lamp placed on a stand, which position he described. A lady, he said, was lying on the bed, and there was no one else in the room. The statements about the dark room and the lady being alone were announced to be wrong; but when the occupants of the house returned home they found that they and not the mental visitor had been in error.

The boy was next sent to another house on a neighboring street. He was sent up-stairs, and when there, his attention was arrested by a curious table with a very large, round, marble top and a single standard. The table was one of a fashion obsolete for twenty years, and was placed as described. An attempt being made to send him into the billiard-room of the house, he announced that he saw a chair "that two could sit in," a piano, and, on the floor, "one of them crazy quilts you wipe your feet on" (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light mustache and combed his hair straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music-room at the time the description was made.

On a subsequent occasion, the people present being about a score of gentlemen, Mr. Alderman brought the Arndt boy and another about the same age. The boys were taken one at a time. One of them, being sent (mentally) into a house on Alfred Street, described the parlor with a good degree of accuracy, then went into the dining-room, located the sideboard, the

sewing-machine, and seemed impressed by a stove he saw. He got mixed as to rooms, but described a door with glass in it that opened into a small room. He fixed the position of the bookcase, and said he saw some little figures of men—"yes, they were little statues," he said. The descriptions were sufficiently accurate and the objects were usual enough to contradict the theory of guess-work.

A gentleman left the room and went out to look at public clock. The boy followed his action on the way down-stairs, but, in looking at the clock to see the time, lost his man.

The boy was next sent to Lansing for the first time. He described the low, dingy, wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the capitol he said he spoke to a "coon" and asked him for a cigarette—but in vain. He went into the capitol and was sent into supreme-court room. There he described with exactness the bench and the peculiar arrangement of the seats. He described the portraits of Judges Graves and Cooley on the walls.

The boys while asleep were rested mentally and exercised physically. They danced and sang comic songs; dropped red-hot coins and suffered the pangs of having icicles down their backs. On drinking from empty mugs they became very drunk, and one curled up on a sofa. Mr. Alderman mentally drew one of the boys to him with a force that a lieutenant, U. S. A., and two others present had very hard work to overcome.

The supreme test of the evening was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party. The boy described the depots at Buffalo and Rochester, passed Albany in safety, and

brought up at Worcester. Being sent back to Springfield, he said that there was no train for Northampton, and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main Street. Being sent back, he described the buildings on the way, and finally came to a frame house that stood well back from the street and had a peculiar roof. On being invited to let himself in he announced his presence. He told of a picture on the wall, representing an old man with a white beard, and of another with a horse and dog in it. He placed an extension-table in the sitting-room, and when the listeners around the sleeping boy began to shake their heads, the

owner of the house said the boy was correct. On being sent into the parlor he saw a mantel with a blue vase on one end and a dark one on the other. These proved to be copies of vases in the British Museum, and were of the colors given. On the centre was a "square thing with birds in it," the boy said. The birds looked like canaries, and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants, while smaller birds were perched upon it. There was absolutely nothing said to give the boy any inkling of the article he described. What is the explanation of these things? *Detroit Journal.*

SRADHA CEREMONY OF THE HINDUS.

I.

SOME years ago there appeared in the 'Corn Hill' a very sweet and instructive paper on "Samanaala and its shadow" (Adam's Peak in Ceylon), in which the writer thus speaks of the East:—"Over the dark-eyed impassive people of that strange and unalterable East, ages flow and leave no mark, hundreds of generations are born and pass away and no change is wrought among them. There is an awfulness in their steady immobility. Dynasties may rise and fall, government may come and go, the name of their belief may be changed and little differences in ritual and service may spring up but from *aeon* unto *aeon* the people are unchangeable. It is the same life that they lead, and the same things that they worship."

The remarks quoted above are

by no means exaggerated. The East is unalterable and strange. The invasion of Alexander, the sword of Zengis, of Timur, Nadir and Aurangzeb, the settlement of the Dutch, the Portuguese and the French, and finally the rule of the British people could work no change, domestic and religious, among that strange-people called the Hindus. Ages and ages have passed, nations have risen and fallen, and and they are the same. Confined to their sacred limits, confined to their caste and class, they live, grow and die, borrowing nothing from other nations and looking with supine indifference upon the material prosperity of other countries and other peoples. Whence is this immobility? The answer is Religion. They consider their Religion, "Majestic like the Sun that gives light to

every age; that gives, but borrows none," and prizes her above all earthly sources of happiness. Yet the gentle forces of Western Civilization—the soft touches of the cloud hands of imported wines and gentle wearing of the summer rains of Western materialistic ideas have of late worn away 'the impassivity of the granite crags' considerably. Some of the crags are wearing away, and some have fallen, but the inundation is strong and majestic as ever. The time will come when people will see the shadow of 'Samana' in other religions, when Christ will be seen in Sri Krishna, and Mahomed and Buddha as disciples of Hindu sages. Till that time the common centre of all religions will remain in the dark, and the high ideas and spiritual doctrines of the Hindu religion will not be appreciated. As at present, the Hindus appear as a peculiar people to the rest of the world and some of their customs are peculiar also. Marriage is a civil as well as a religious custom with almost all civilized nations; with the Hindus it is more than either, or both, in the ordinary acceptance of the term. It is spiritual. To respect the memory of the dead is also a principle with all civilised nations; with the Hindus it stops not at the point indicated above. They carry their respect and love to an extent which was considered as ridiculous even here a decade or two before, for want of better knowledge of their own religious literature. It is not so though of now. Inquiries made in the West into the dominion of spirit-life have led to the confirmation of some of the highest pneumatological truths which were assumed and accepted before as true by society. These truths come here through the English Press, and are daily presented before the Indian public by the editors of newspapers. Thus the times have changed. We now read

our own literature and think for ourselves. To venture an article now on the Sradha ceremony of the Hindus is not so hazardous as it would have been twenty years ago

We have said before that the Hindus respect the memory of their deceased ancestors like most civilized peoples; and they do more. They invoke the dead and offer food (cakes) to them! What are these cakes for? Do dead men eat? If not, where is the necessity? Or, is it a random shot, a shot in the dark, or is it a priestcraft? We will soon discuss all these questions as we go on. In the first place let us try to understand why the ceremony is called *Sradha*. The word "Sradha" is derived from *Sradha* or faith. The ceremony is therefore built on faith principally—on the faith that the spirits of the deceased do actually come to partake of the offerings made in gratefulness. It is a spiritual *Yoga*. Let us now see whether there is any sensible ground for the belief.

To show gratitude to the dead ancestors is a pleasing trait in humanity, which is acknowledged by all. To do the same, however, with flowers, fruits, rice, milk, sugar &c., believing that the deceased do actually come to the spot and feel the pleasure of actual eating, is something which cannot be well understood, much less acknowledged by all. Herein, therefore, lies the difference. To assume the possibility of their presence in the first instance, and then of their capacity for enjoyment of material things presuppose

1st. Our intimate knowledge of the spirit-world and of the existence of spirit-life.

2nd. Our power to invoke the dead and bring them back to earth for a while.

3rd. The capacity of the spirits for enjoyment of material things, food for instance.

Let us now see whether the an-

cients had any knowledge of spirit-spheres. In order to test a truth or a class of truths, it is usual to have at first a clear statement of surrounding circumstances connected with them. If, for instance, an individual or a nation believe that one man can affect another by the odours of his body, or by inhaling the smell of the wearing apparel of another for a length of time, it would be necessary on the part of the individual who wants to test the truth or otherwise of the belief, to have a clear statement of all the circumstances connected with it. To ignore a fact or a truth merely on the ground that it is not known to all men, is repugnant to all experience and reason. The truth of the circulation of the blood in animal body flashed originally in one mind only, and though not accepted at first by all, remained nevertheless as a truth. To say therefore that the Sradha ceremony cannot be true on the ground that it is confined only to *one nation* on the face of the earth, will be saying something contrary to previous experience.

If it can be shewn that the Hindu ceremony of Sradha has been based on something more than mere faith, then the questions asked before in this article hardly require any answer; if not, the subject itself is scarcely worth a moment's consideration. A belief that has no reasonable grounds to support, is worthy of no respect whatever. Let us see therefore whether there are any such grounds which may warrant us to suppose that the ceremony is not a myth. We have said before that in order to test the truth of any belief, it is essentially necessary that we should know all things connected with it, and for a time try to forget our own prejudices against it. In all the *mantras* of the 'Sradha' Ceremony, we find the following:

(a) The directions to be observed

by the performer of the ceremony on the day previous to the performance.

(b) The selection of the medium.

(c) The invocation ceremony.

(d) The articles used.

(e) The time fixed for the performance of the ceremony.

(f) The knowledge of spirit-life as displayed in Sradha mantras.

Before we venture to discuss on each of the subjects mentioned above, we may note by the way, that the ceremony is not only to be observed once a year, but a person may do it every day if he wishes to do so. It is however incumbent on him to do it at the time of a marriage or an 'upanayana' (the ceremony of the investiture of the holy thread) &c.; and hence Sradha is divided into five kinds.

(1) Nitya (daily).

(2) Nymitika (annual).

(3) Kamyā (when a *kamana* or object is to be attained).

(4) Bridhi (when blessings of the departed ancestors are to be asked before marriage &c.)

(5) Parbana—(on, a newmoon-day, 'Urdhodoya yoga, &c.)

On the day previous to the performance of the ceremony, the performer is to abstain from such actions as are likely to disturb the peace and health of his mind. He is not to tell lies, or be angry or enjoy the company of his wife. He is to eat such food as milk, rice, fruits and little sweet. He should abstain from wine, flesh and fishes. He is to keep his body clean and mind pure and is enjoined not to fatigue himself by travelling or to argue with any one or any subject. Thus, then, in a tranquil mind undisturbed by vanity, lust or anger, and soul unpolluted by a lie or a sin, and a spirit of reverence and humility, he is to approach the border-land between the dead and the living. We wish only the spiritists of the day would take a page out of the Hindu Sradha

Tatya, and observe the injunctions before invocation. Many of them are under the wrong impression and as a consequence, the results they achieve, turn out to be blossoms instead of fruits—if not altogether shadows instead of substance.

We are next to consider about the selection of the medium or Yagnik Brahman. It is said the medium should be a *Jati* (one who can control

his mind). He should be also either a *Brahmachari*, one who has devoted himself to the services of his Maker entirely, or an honest family man. A medium should be shunned if he be a thief, an out-caste or fallen, an atheist, a physician, a dealer in flesh, a money lender, or one who has bad nails or bad teeth.

K. CHAKRAVARTI.

THE SHASTRIC METHODS OF SUBDUING THE INDRIAS AND THE MIND.

(Continued from page 38.)

THE second accessory of Astanga Yoga is *Aiyama* or obligations. Patanjali says :

“ शौचं शलोच तपः साध्यादेभ्यः ”

प्रतिष्ठानानिर्बन्धनाः ।

The observances are purity, contentment, penance, study and devotion or rather resignation to Isvara. Now this Shoucha or purification are of two kinds, one external and the other internal. The purification of our houses, clothes, fooding, the external body and other external necessities of life fall under the category of external purity ; whereas by internal purity we mean the purification of our mind, Buddhee, the Indryas and Jivatma. Yagnabalka says :

“ शौचं तु द्विविधं श्रोत्रं वाक्शरीरबालरसावा
स्पर्शस्वाध्यायं ह्यतः वाक्शरीरमनः शुद्धिस्तथात्मनः ”

इत्यादि ।

Shoucha or purity are of two kinds, one external and the other internal. The washing of body with external objects such as earth, water &c. is

called external purity and the purification of mind by means of *Prānāyama* and *Gyanam* or wisdom is called internal purity.

Every body ought to be pure both externally and internally but we should never leave internal purity for the sake of external one, for the chief object of purity is the purification of the *Indryas* and the mind and as external *Sadhanas* or practice is a great help to the internal one we should therefore practice both of them conjointly. A Chela can seldom practise or rather realize his internal purity if he remains in a very bad and impure place or indulges himself in impure food and impure habits. It is for this reason that Gita says that a Yogee should keep his *Asan* (posture) firm in a pure place &c. As usual, the practice of *Shoucha* are of three kinds viz. of body, speech and mind. These three kinds fall under the category of external and internal ones. The purity of mind and speech is internal and of body is external. The purity of speech can be classed to a certain degree as external purity. Gowtama in his *Brihat Gowtama Smriti* says :

“ मनः शौचं कर्मशौचं कुलशौचं च भारत
यदीर शौचं वाच शौचं शौचं पशुविषंभृतं ” ।

The purity of mind, purity of action, purity of family, purity of body, purity of words or speech are five kinds of purity which can be classed under the two main divisions viz., external and internal. The purity of (कुल) or family is but another name of physical purity. The purity of action can be both external and internal as the actions are performed by external bodies or by the mind. Then again the purity of speech is the result of the purity of mind though it is performed by an external organ. Shruti says :

बहुनि मनसा ध्यायति तद्विवाचा वदति ।

The object which is uppermost in a person's mind is uttered first. Therefore, the purity of speech can be classed under the purity of mind. Then again we find in the Shastras the following—

मनस्यैकं वचनम् कर्मनस्यैकं महात्मनाम्

मनस्यैकं वचनम् कर्मनस्यैकं दुरात्मनाम् ।

The purport of the above is : The Mahatmas or the great minded are those whose mind, word and action are in accordance with one another. The bad or the evil-minded men are those whose mind, word and deed do not agree with one another. Thus it is clear that the five sorts of purity as mentioned by Gowtama fall under the category of the two main sorts of purity of mind and body or rather external and internal.

Brihaspatty and Garura speaking of *Shoucha* says :

मनस्यैकं वचनम् कर्मनस्यैकं महात्मनाम्

मनस्यैकं वचनम् कर्मनस्यैकं दुरात्मनाम् ॥

बहुनि मनसा ध्यायति तद्विवाचा वदति ।

मनः शौचं मनः शौचं शौचशौचं निम्नः

मनः शौचं मनः शौचं शौचशौचं निम्नः

मनः शौचं मनः शौचं शौचशौचं निम्नः

The abstinence from forbidden food, the association of the Sadhus or really good men and the firmness in one's own religion are termed *Shoucha* or purity. The performance of Satya Dharma and the speaking of truth, the purification of the mind, the subjugation of the organs of the senses and of actions ; the feeling of compassion towards all and the washing of external objects by water are the five sorts of *Shoucha* or purity. He who follows Satya and *Shoucha* gets *Shanti* or heavenly bliss with ease. We stated before that external purity is accepted as an accessory as it helps a good deal to the practice of the internal purity of the Yogee. We also stated before that the internal purity is the true purity in the strict sense of the term. The internal purity is so much adored by the Rishis that they call it as the best of all Tirthas or pilgrimages : For instance, we quote here two passage from Sankaracharya's *Prosothara* and the *Skanda Purana* :

तीर्थं परं किं कृत्यो विमुक्तम् ।

यद्व्यापार्यत्रस्तं मनोसद्व्यापारम् ।

तीर्थानामपि त तीर्थं विमुक्त्यर्थम् परम् ।

कर्मद्वारात् ।

The purport of the above is—

The best of all Tirthas is the purity of one's own mind.

We should know that by the attainment of the practice of purity, the Chela conquers the several *Angas* or the accessories of *Avidya* or ignorance. Now let us see what the *Yoga Shashtra* speaks of *Avidya*. Patanjali says :

अविद्यामुक्तिः शान्तात्मनोऽविद्यामुक्तिः

यथात्मनोऽपि एवम् ।

Ignorance is the taking or rather the assumption of that which is non-eternal, as pure, joyous and *atma*. In short the assumption of a thing

which it is really not is ignorant. We all know that worldly men longing for enjoyment pertaining to the senses often take the most impure objects such as certain parts of the human body which are nothing but lumps of flesh ; blood and other impure things as the most pure and pleasing. I cannot refrain from quoting a passage of Shanty Shatakam which runs as follows :

सनाक्षिप्यलक्ष्मै र्चनपयित पिण्डं सनधिया
सुखं वावाह्मिषं पितृतिष्यं च वासवयिव ।
कमिष्ये को दारुं पयिष्य रमेत ख्ययं रसिकः
अहासोहास्यानां किञ्चि रसमीवं न भवति ॥

The purport of the above Sloka is that ignorant men taking a lump of hard flesh containing impure objects as breast embrace it; drink like a cup of wine the sweetness of face full of saliva, in other words, kiss the mouth full of saliva and think as the cause of enjoyment a place moistened with impure discharges. Then the poet says in great astonishment, O! we don't know what indeed is not pleasing to worldly men longing for sensual enjoyments and blinded by great infatuation.

It is an established fact that if a man realizes what is really pure he must as a matter of course know what is not as we stated before that when a man attains the Sadhana of purity he gets rid of at least one sort of Avidya i.e., of taking impure things as pure ones. It is for this reason the physical body or the objects of sensual enjoyments appear before a chela who has realized the Sadhana of purity as most impure and worthless. In short, by the attainment of purity the chela attains Gyanam by which he gets a sort of hatred for the external body or the objects of sensual enjoyments as may be seen from the following aphorism of Patanjali :

ये वास्तविकं शुद्धं परं दृश्यं

सद्यमुद्दिष्टं मनसो वागुन्निबन्धनात्कर्मण
योऽन्तर्धानं ।

From purity arises loathing for one's own body and non-intercourse with others. Moreover, there arise purification of goodness, pleasantness of mind, subjugation of the organs and the fitness for communion with the soul. When the chela meditates on his physical body which is composed of twelve impure Dhatus or metal, he cannot but look with disgust upon his own physical body, and so he cherishes no desire or fondness for intercourse with others. Then again by the practise of internal purity the Yogi attains a sort of bliss by which he gets rid of all sorts of sorrows which is Yoga Shashtra is called Sowmanyasana ; From this pleasantness of mind arises the power of concentration of mind, for concentration follows the subjugation of the organs and from subjugation of the Indrias the Chela attains the fitness for beholding the soul. Now as we stated before that Yoga is the suppression of the thinking principle or of the mind and that the highest attainment of Yoga is that the Yogi abides in himself or rather knows what he really is. As stated before we see that by the practise of purity we can meet both the ends of Yoga. It is for this reason every one ought to perform the practise of purity. It may not be out of place to mention here some of the principal means of attaining purity both external and internal.

Bhagawan Manu says :

ज्ञानं तपोऽग्निराहृतो जन्मने वायुर्वायुनम्
वायुः कर्मोर्ध्वं कर्मण मुहुः कर्तुं देहिनाम्
वायुना मुष्मन्ति विहावी दानेर्वाकायं

कारिष्य

प्रकृत्य याया जयेन तपसा वैद्विषयाः

जन्तोर्ध्वं मुष्मन्तो योऽन्तर्ध्वं नदीर्ध्वं नृणां भवति ।

* * * * वसुधा क्वे न हि ज्ञोत्यनः
 कादुर्भद्रादादि यः ध्यन्ति ननः सत्त्वे न यः प्रति
 विद्यावशोभं भूताज्ञा दुष्टं र्धने न यः प्रति ॥

The following are the objects which purify corporeal beings viz. wisdom, penance, fire, pure food, earth, mind, water, Upanghan (such as cowdung &c.) air, good action, the sun and period of time.

The wise men get purified by forgiveness and forbearance, evil doers by charity to the deserving; hypocrites by the recitation of and meditation on Gyatri and Omkara with their meanings and the Veda—knowing Brahmins by means of

Tapasya (penance). The external objects and the physical body are purified by earth and water. The streams in which refuse flow are purified by the current. The best of twice borns (Brahmins) are purified by Sanyasa. The body is purified by water, mind is purified by practising truthfulness, the Jivatma is purified by learning and penance, and the Buddhi or (intelligence) is purified by Gyānam (wisdom). There are many slokas of like nature in the Shastras but we refrain for quoting them for fear of being prolix. Now let us see what Santosh is.

SHUNKERNATH PUNDET.

WHAT MAKE A NATION ?

(Continued from page 346).

IV. Religion, Universal and National.

—This is the most important topic of a Nation's life. It is as impossible for a nation to rise and develop without religion, as it is for a baby to grow up without the mother's milk. True Religion is the life, health and education of the soul. The aim of life is to attain happiness, and the aim of Religion is also the same. It is the sovereign balm for all the evils of Life. A religious mind without cheerfulness is a vineyard without the vines. What is Salvation, or *Mukti*? It is the perfect freedom from sins, cares and sorrows on the one side, and the attainment of righteousness, peace and happiness on the other. These are the two negative and positive poles, or currents, or struggles in human life. One should be eschewed and the other acquired.

1. **Faith.**—Faith in the Wisdom of God is the basis of religion.

It is not a bundle of speculative opinions, but an active, vital principle of Faith. Faith is one of the established Laws of God. Perfect obedience to the laws—physical, moral and spiritual, constitutes Absolute Religion. True Religion is not this or that, but it is *nature*. The Ism that disregards Natural laws is not God's Religion. As God's sun, God's moon, God's air, God's water, God's fire, are for all mankind, so what is God's Religion is for all humanity. As all natural phenomena are regulated by certain occult laws, so the spiritual phenomena are governed by some established principles or laws, not man-made but God-made. Man-made Laws, Doctrines, Dogmas, Opinions, Creeds, principles are changeable, but what is made by God is unalterable and infallible. If man had consulted God's Wisdom and God's Law in the propagation of "True Religion,"

there would not have been so much heart-burning and so many hostile factions in human fraternity. The universality is often lost sight of by the one-sided egotism of man. He wants to measure the distance of the infinite horizon by his home-made Telescope. But lo! the lenses, however powerful they may be, reflect a vast unknown and an unknowable region to the utter bewilderment of the spectator. "We are not all alike; and God does not exist for any miserable egotist alone. We are all indeed set in one infinite sphere of universal reason and conscience; but scattered over it to follow separate circles, and attain every variety of altitude in Faith. Like stars upon the same meridian whose culminating points cannot be alike, we touch our supreme heights at different elevations; and the measure which is far down on the course of one mind, may be the *acme* of religion in another. And it is as worthy of God to lift every soul to the ethereal summit proper to it, as roll the heavens, and call forth their lights by interval and number, and see that "not one faileth."

(DR. J. MARTINEAU, LL.D.)

Had all religious preachers this noble and catholic sentiment in view, there would have been no carnage in the name of True Religion. India's national degeneration dates from the down-fall of the Vedic monotheism, which is the solid basis of Universal Religion. Brahmanism is a degradation from the primitive all-embracing universality of the Vedic Religion. All man-made religions or isms, are, to me, like so many different telescopes manufactured for the purpose of scanning the unknown region. The magnifying lenses or glasses of one may differ from another, according to the refractory power or the *Focus* inherent therein,

but they are all made to kiss the light, however remote, it may be, in the yonder azure sky. There is likewise truth in all wordly religions, more or less, according to the Faith and Wisdom of the great men, in whose hands, they are entrusted for the time-being. They attempted to rise so far; but not further than the power or the gas, they had in their tiny balloons, which inflated temporarily in the favorable wind, rose majestically higher and higher, above all church-steeple and monuments, hills and mountains; but, at last, when they could rise no more, when their limited Aerology and imperfect Aerometry could not work in the infinite aerial ocean, when their constitutions, made for the terrestrial region, became uncongenial to the spotless climate of the ethereal zone, they opened the selfish-safety-valves of their toy-balloons of their own accord, and descended, at the mercy of the winds, and fell headlong; some in the troublesome Atlantic of fanaticism, or in the dark dangerous deserts and wildernesses of mysticism, and lost their beings for ever to humanity; but the few that survived the disaster, returned home to tell the tale of their own imperfections and the magnanimous infinitude above, which they presumed to fathom but failed.

This was, in fact, the fate of all man-isms. It is however the duty of all to respect them as far as possible. As the unlimited ocean of air we breathe in, is above us, beside us and behind us; so the one Universal God's Religion is encompassing all theologies, long or short, narrow or wide, shallow or deep, and purifying them according to their status.

"Let theologians (says *Max Muller* in his address to the Parliament of Religion, in Chicago) pile up volume upon volume of what they called theology; Religion is a very simple

matter, and that which is so simple and yet so all-important to us, the living kernal of religion, can be found, I believe, in almost every creed, however much the husk may vary. And think what that means ! It means that above and beneath, and behind all religion there is one eternal, one Universal Religion, a religion to which every man, whether black or white, yellow or red, belongs or may belong."

O PUT THY TRUST IN GOD ! He can
and will sustain

The soul that on Him leans, in hours
of grief and pain.

O PUT THY TRUST IN GOD ! He'll
keep thy soul secure

His love that ne'er forsakes Will to
the end endure.

O PUT THY TRUST IN GOD ! When
loom overspreads thy way !

His power alone can make the dark-
ness as the day.

O PUT THY TRUST IN GOD ! When
thorny paths appear !

Thy way is known to Him ; faint
not, but persevere :

O PUT THY TRUST IN GOD ! Fear not
but onward move,

Since all things work for thee an
everlasting good.

O PUT THY TRUST IN GOD ! Thy
needs He will supply ;

His fulness is for thee, His grace
will satisfy.

O PUT THY TRUST IN GOD ! Thy
future leave to him.

The calm that trust inspires in his
own peace within.

O PUT THY TRUST IN GOD ! Doubt
not His love so free,

Since everlasting love Himself en-
circles thee.

(Arthur Hart.)

2. The Natural and Revealed aspects of Religion.—This Universal Religion is Natural, some prefer to call it revealed. There is really no difference between the natural and the revealed religion. Religion

could not be revealed unless it were natural. What is natural or in nature is observed partly through the exertion and researches of scientists, and partly by the spontaneous kindness of the divine mother, through human agency. The one process is man-seeking God, and the other is God-seeking-man. When man's limited knowledge fails to comprehend the unknowable wisdom of his supreme father, then his weak soul faintly cries and echoes with the Upanishads "I neither say I do not know God, nor that I do know Him !" or "That he who says he knoweth God, knoweth Him not ; and that he who knoweth Him not, knoweth Him."

"The human intelligence (says Dr. Martineau, LL.D., in reply to Mr. Balfour) in its *natural* working on its own experience, beats out the steps of inference which leads to a knowledge of God, more or less distinctly realised. This is a process consciously even anxiously, elaborated in conformity with recognised laws of national judgment ; man is the explorer, and stands at last in the divine presence rendering worship of his natural religion."

"But the God, who has made himself accessible by the *mediate* process, has not renounced the freedom he has lent to the finite spirits of his children ; and according to their needs, or in response to their aspirations, he comes to them unseen, with a new flash of insight, the dint of higher ideal, or the touch of more hopeful enthusiasm, which lifts them from their level-life, and joins them to the prophets who best know His counsels and win men to His righteousness. Here then, the initiative is with God, of whose quickening and illuminating wave of power man is the recipient. In his consciousness that he had not worked it out for himself, it comes to him as a revelation and is accepted as a trust given for

the enlargement of Faith and the consecration of life. Here, then, "revealed religion" is the *immediate* divine knowledge by the communion of God's spirit with man's as distinguished from the natural religion, earned by the *mediate* operation of the faculties of search."

3. Love.—The more a religion approaches universality, the more does it become natural, in contrast with the speculative religion of the world. Love is the growth of true religion. As faith in, or obedience to the laws of God, is the root of universal religion, so love to him and doing what He loveth is the true devotion, through which, the life of a devotee rises heavenward. What blood is to the physical body of man, so love is to the spirit body. A body without blood is a corpse, so a spirit or soul without love is dead unto true religion and to humanity. Man is prone to cultivate the religion of divinity, call it natural or revealed, but he neglects the religion of humanity. When the religion of divinity and that of humanity do not collide then the true aim of universal religion is attained." If the religion of humanity (says Mill) were as sedulously cultivated as the supernatural religions are and there is no difficulty in conceiving that it might be much more so, there would be no need of the old sort of religion."

Men, professing to be the followers of true supernatural religion, attack and vilify one another as so many carnivorous beasts. The canine animals do not like to come in contact with their own breed, so the men of one religious denomination are unfortunately seen, showing their bloody jaws and claws against those of other sects and creeds. The Pandits, or the missionaries, who ought to behave better, are worse in this respect. They are, rather the fomentors of many a riot and revolution, that has despoiled the

pages of the History of Nation. *Kshama* or forgiveness for human frailties they have none, nor do they care to exercise it when it stands in the way of their self-aggrandizement. The force of cohesion attracts the lifeless atoms together, but the power of love in man is so abused that it repels a brotherly heart with abhorrence. The standard of love is the measure of all religions. People care not the arguments of your so-called natural or revealed religion, unless and until you are prepared to submit yourselves to the love-measurement. There may be marks, degrees to facilitate your calculation or worldly convenience, but the height or the depth of your religion, or of your heart, will be known thereby. Love all and hate none is the fundamental doctrine of this religion. This is the A. and Z. of true Aryanism. Let Bengal, Bombay, Madras, the Central Provinces, the N. W. Provinces, the Rajpootana territories the Punjab and Sind, irrespective of their differences in religious opinions and beliefs, combine and unite in love. Let the intellectual and spiritual flowers of these Provinces be garlanded together with the silken-thread of love and be offered or dedicated religiously to the father and grand-mother of all nations. Let fathers and mothers, brothers and sisters, boys and girls, servants and sovereigns, all come under this high canopy of Universal Aryanism, and forget and bury their individual differences; for the grand object and aim of establishing universality in the God's religion as the innumerable suns and moons, planets and stars, comets and nebulae harmoniously do in the infinite sky above, below, and around us.

God's LOVE.

"There is a love that answereth the hungry human cry,

A love that fills an empty void no
 other can supply ;
 Its depth no man can fathom, not
 even the angels know ;
 O gift of God the dearest ! that He
 should love me so.
 This love, so sweet and precious,
 doth hourly thrill my breast ;
 Finds joy in all He sendeth, and
 knows 'tis for the best ;
 Accepts it as the richest gift his
 dear hand could bestow—
 His wisdom never erreth, and He
 loves, He loves me so.
 When sorrow's frosts have nipped
 from me my dearest, fairest
 flowers ;
 When perished all my pleasant fruits,
 blighted my summer bowers—
 He folds me closer to his breast, and
 pours into my heart
 Such love and grace and tenderness
 My lips can ne'er impart.
 When the storms of life come sweep-
 ing in fury o'er my soul,
 So fierce and wild that they would
 seem beyond my God's control.
 Within the storm's deep centre He
 doth hush me into peace,
 And, calmed and stilled by his great
 love, I wait my sure release.
 I know no ill can come to me upon
 my pilgrim way ;
 Since love hath chosen all in love,
 Love safely leads the way.
 And brighter and more glorious doth
 Glow this love divine,
 As the earthly shadows gather and
 Heaven's glories shine."

(*Alice F. Dunlop.*)

5. Wisdom.—True Aryanism is not without its philosophy. Religion void of wisdom is the cradle of corruption. Superstition is the daughter of ignorance and ignorance is the nurse of vices. Upanishads are the flowers of the immortal Vedas. Upanishads are therefore called the Vedanta. "Upanishads (says *Science Lifting*) are philosophical treatises appended to the Vedas, a treasure-house of wisdom, which has

no equal and in comparison with which the logic of our (European) foremost modern luminaries sounds like the veriest child's prattle. In these glorious treasures we have an epitome of the wisdom of sages, who pondered over life's riddle long before the last pyramid was built, long before Abraham roamed the plains of Chaldea with his cattle, a treacherous and savage Bedouin."

This philosophy had flowered in the spiritual gardens of Arya Varta long before Pythagoras or Plato were born. It is the Vedanta of India that gave her the highest position in the world. "It is impossible to read the Vedanta, (says *Sir William Jones*) without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India." Yes, Arya Varta was the hoary head of all philosophies and sciences. All philosophers ancient or modern, Eastern or Western must bow down before Aryan Philosophy. Poor Anglicized Indians may not acknowledge it but hark what one of the well known Historians of Philosophy says on the subject—

"We feel constrained to bend the knee before that philosophy and to see in this cradle of the human race, the native land of the highest philosophy."—(*Victor Cousin.*)

It was this philosophy that gave us a knowledge of the true God. It was this Vedic Philosophy that has made Indians still recognized as the mother of a mighty nation though conquered and robbed of all her precious jewels, yet she stands calm and sedate amidst the ruins that surround her venerable person. *Frederic Schlegel*, the real discoverer of the Indo-European family of languages, very wisely acknowledges : "It cannot be denied that the early Indians possessed a knowledge of the true God ; all their writings are replete with sentiments and express-

ions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God."

Our theistic friends would not take the trouble of measuring the vast amount of wealth treasured up in Oriental Idealism. Idealism is the mother of realism. Where Ideals are wrong and low, the theories deduced therefrom must necessarily be vulgar too.

"Even the loftiest-philosophy of Europeans" says the same authority "the realism of reason as it is set forth by Greek philosophers, appears in comparison with the abundant light and vigour of Oriental Idealism like a feeble Promethean Spark in the full flood of heavenly glory of the noonday Sun, fluttering and feeble and ever ready to be extinguished."

No other philosophies paid so much serious attention to the solu-

tion of intricate problems regarding life and death, as the Vedanta Philosophy. It was this unique characteristic that led the Rishis to the fountain of light and life itself. "Vedanta Philosophy" says Colonel Fendale Currie "is the treasure of ancient religious thought, a philosophy which empowered its votaries to understand the mysteries of the unseen and grapple with the problems of life and death, not faith but knowledge—knowledge gained through faith." Yes, it was this knowledge or *Brahma-Gyan*, that enabled the Indian Rishis to see God—the unseen, in the heart-region, to know the unknowable in the head-region, to embrace the all-loving in the spirit-land, to feel the unappreciable in the *Hiranmoya-Kosha*, the Golden Temple within, to enjoy the sweet company of the all-joy, in *Adyatma Yoga*, that knows no separation.

(To be continued.)

BHAGABATGITA WITH SANKARBHASYA.

(Continued from page 249.)

All these men properly understand what is meant by *Yogna* (यज्ञः); by practising *Yogna* (यज्ञः) and having become sinless they attain the state of Brahman. 30.

Sankara. Several kinds of *Yogna* (यज्ञः) have been described in the preceding Slokas. The men who practise these several kinds of *Yogna* (यज्ञः), become free from every kind of sin and having finished all kinds of sacrifices, they partake of the remaining nectar (i. e., the fruit of *Yogna*) and attain the state of the immortal Brahman in due time.

O, the best of Kurus! the man without sacrifice (यज्ञः) has no place even in this world not to speak of the next. 31.

Sankara. He who has not practised any one of the above kinds of *Yogna* ((यज्ञः)) loses this world as well as the next.

Various modes of *Yogna* (यज्ञः) like the above are profounded in the Vedas. Knowing that all of them are the result of *Karma*, you shall obtain eternal release. 32.

Sankara. There are passages in

the Vedas such as "वाचि हि माषं ब्रुम" (sacrifice the breath in *swara* चरः) &c., which simply teach the various methods of Karma Marga, the result of physical and mental actions. The wise man fully realizing that the *Atmā* (आत्मा) is without action becomes free from the bond of Samsāra.

The *Yogna* (worship) of spiritual wisdom is superior to the worship with offerings of things. The different paths of Karma *Marga* lead to wisdom. 33.

Sankara. In the Slokas beginning with Brahmarpana, right understanding of things is pointed out as well as the various parts of Karma Marga. In the present sloka, the true nature of self is extolled which is intended for men who are spiritually great. The various paths of Karma Marga being productive of fruit is inferior to wisdom (ज्ञानयज्ञः). Just as innumerable rivers lose themselves in the ocean so the various methods of Karma end in wisdom.

Seek this wisdom from the learned who are versed in its principles with prostrations, queries, and proper attention. 34.

Sankara. Learn this spiritual knowledge from qualified teachers by serving them properly and asking them such questions as, "What is bondage," "what is freedom," "what is knowledge," and "what is ignorance." He who is not possessed of spiritual knowledge cannot discriminate these things properly. Knowledge taught by a properly qualified person can bear fruit and nothing else.

Knowing which you will

never again be clouded with ignorance, and by means of which knowledge you will find everything resting in Me, who is the *Atmā* in all. 35.

Sankara. The ignorance from which you are suffering now will be dispelled by attaining that knowledge. You will find that every creature beginning from Brahm to tuft of grass is situated in *Atman* and as I am the soul of souls, properly speaking, they are situated in Me. In all Upanishads *Ishava* is described as the *Khetrunma* (क्षेत्रज्ञः), the knower of all bodies.

If you be the greatest of all sinners you will cross the ocean of sin by means of this knowledge. 36.

Sankara. If you be the greatest of all sinners you will be able to cross the ocean of sin by the means of the knowledge of self. "अज्ञानमिदं पापकथ्यते," even religion (अज्ञानं) is regarded as the sin of a person trying to attain the state of absolute freedom.

As the fire reduces the logs of wood into ashes, so wisdom destroys every kind of *Karma*. 37.

Sankara. The *Karma* of many previous births is rendered powerless by the fire of wisdom. Every kind of *Karma* is reduced into ashes by the fire of wisdom except that which the person may be suffering from during his present birth. All past *Karma* extending numberless previous births is also destroyed.

There is nothing more holy than wisdom. A person purified by *Yoga* attains self-knowledge in due time 38.

Sankara. The *Bhasya* of Sankara here is similar to the meaning of the sloka.

The man of faith attains wisdom and above all he who has control over his passions. They enter the abode of peace soon after attaining wisdom. 39.

Sankara. The first portion of Sankara's explanation concurs exactly with the meaning of the sloka. The *Bhasya* of the latter portion says that when the external means of faith are effective in inducing the internal attitude of the mind, much more the light of wisdom which is sure to lead one to emancipation.

Those who lack faith and doubt are destroyed. The doubter never enjoys happiness in this world or the next. 40.

Sankara. The *Bhasya* here ex-

actly coincides with the plain meaning of the sloka as given above.

The ordinary actions have no power to confine the spiritual mind which has relinquished works and cut asunder the bonds of doubt by wisdom. 41.

Sankara. The *Bhasya* here is exactly similar to the meaning of the sloka.

Therefore, O descendant of Bharat, cut off the bonds of doubt which is the result of ignorance, by the sword of wisdom and do your duty. 42.

Sankara. The cloud of ignorance which is in your intellect should be dispelled by wisdom and the bonds of doubt to be cut off. Practise *Karma Yoga* which is the means of right understanding.

END OF CHAPTER IV.

REVIEWS.

WE acknowledge with thanks the receipt of the first two issues of the review of the great Sanskrit Epic *Mahabharata* by K. Chakravarti. The Reviewer says that in the *Mahabharata* we have not only an epic of the highest order, but, as it were, a museum of the wisdom of the preceding ages of India, of folk-lore, of history and genealogy of kings and heroes; of Queens and heroines, who for beauty, virtue, self-sacrifice or courage are renowned. The *Mahabharata* is also a picture-gallery of ancient customs and manners, of the pleasures, romances and the daily duties of Hindu life in ancient India. It contains descriptions of principalities and the ways in which they were governed; of all remarkable

places, cities, rivers, mountains, lakes &c., of sciences and arts; of the mode of ancient warfare, and the arms used in battle. It contains also the names and descriptions of lower animals as well as of higher orders of beings that used to come in contact with man. Such is the wonderful book, says the reviewer, which he proposes to review and give an indent.

Babu K. Chakravarti has finished his review of the *A tiparva*, and has given a very useful and interesting index.

The publication has been dedicated to the Hon'ble J. Woodroffe, C.S., Member of the Vice-regal Council.

The publication we understand is to be completed in forty parts. Each part is worth two annas.

10 APR 1959

